

Watch the label on your paper. That will tell you when your subscription expires. First number indicates the month, second, the day, third the year. The paper will be stopped on that day unless previously renewed.

# WEEKLY PEOPLE

Agents sending in subscriptions without remittance must state distinctly how long they are to run. Agents are personally charged with and held responsible for unpaid subscriptions sent in by them.

VOL. XVIII, NO. 12.

NEW YORK, SATURDAY, JUNE 20, 1908.

PRICE TWO CENTS ONE DOLLAR PER YEAR.

## DIGEST AND COMMENT

### LESSONS CULLED FROM EVENTS OF THE DAY.

Covering Up Stealings, Obverse and Reverse Methods — Straining Gnat and Swallowing Camels — Foreign Fields Are Green for Missionaries — Pillars of the "Family," "Religion," and "Patriotism."

The announcement of the marriage of another heiress, this time a divorced heiress, Mrs. Franklin Brewster, to "an attaché of the King of Greece," does not come accompanied with the information that the pillars of the American "Religion," "Family," and "Patriotism" has cast off her religion, and become a convert to the Greek Church. The announcement will be made in due time, together with thrilling accounts of the heiress's new-found "devotion."

Muir, the bank teller, finding it impossible to live on \$1,500 a year, helped himself to some of the bank's funds, and, subsequently, finding it impossible to cover up his pilferings, committed suicide. Donna Maria Pia, the Queen Dowager of Portugal, finding it impossible to live on \$40,000 a year, also helped herself to some of the State funds. Differently from Muir, Donna Maria Pia did not commit suicide when she found she could not cover up her tracks. She has graciously consented to have her accounts examined and to allow the examiners to sweat in their endeavor to make \$40,000 equal to \$140,000.

This season, the season when the Czar's regime is throttling free speech in Russia to the extent of even demanding from the Duma the surrender of a member on the ground of his utterances against the autocracy of Russia and enforcing the demand—this is just the season for King Edward to "kiss his royal cousin on both cheeks" as a token of what he wished he could do, and what he thinks will have to be done, in England and elsewhere if the baccarat gambling system of society, named "capitalism," is to enjoy its life in peace.

The Rev. Dr. Andrew McConnell is the latest dealer in the supernatural method of healing the evils that society suffers from. A change of political system?—Nonsense! A change of economic administration?—Boah! A change of social institutions?—Ridiculous! What we need, we are informed, is the "re-surrected smile." He who talks nonsense well knows he is talking nonsense. The Rev. Dr. may spell his avocation, or himself a h-e-l-l-e-r. More likely he is a h-e-l-l-e-r in the pay of some stand-pat capitalist concern.

"Railroad baiting" being announced to have come to an end in the South with the defeat of Hoke Smith to the tune of "Hoke and Hardback," the railroads have left the defensive and now have assumed the aggressive. Their inspired press is now singing the praises of "the railroads" as the nation's pacifiers. They have, the public is now told, "more than any; brotherhood, knitted North and South, East and West." In other words, the popular idea that the railroads were business enterprises that charged all that the traffic would bear, and paid their labor as little as these could stand, was all an error. "The railroads," are really "benevolent associations," run altruistically.

The Nazarene must have had premonitions of Mayor Collings of Collingswood, N. J., when he referred to people who swallow a camel but strain at a gnat. The Pharisee Mayor of Collingswood strains at the gnat of golf the playing of which on Sunday he forbids as a "desecration of the Sabbath," while he swallows calmly the camel of the continuous "grinding of the faces of the poor" within the sacrosanct domains of his mayoralship.

In pursuit of their policy of attempting to conjure prosperity into existence by oft-repeated assertions that it is here, the papers are rejoicing over the avidity with which the big railroad loans are being taken. Thus, in the words of Touchstone, a man may grow wiser every day—this is the first time we have heard of fast and furious borrowing as a sign of prosperity.

Wade Ellis, an ardent Ohio Taft supporter, after a Washington conference with Roosevelt, Taft and "other prom-

inent politicians," has gone to Chicago carrying under his arm a draft of the platform to be submitted to the Republican convention in case Taft is nominated. Wade Ellis would better go straight through to Colorado, and drop his drafted platform into Roosevelt's recently dedicated Grand Campaign; for, all campaign dust to the contrary, every sign points to four more years of Teddy.

From the boiling-over kettle of the Chicago Republican headquarters comes the positive announcement that tariff revision will be expressly stipulated in the Republican national convention. Such stipulation is wholly superfluous. The only tariff revisers in the land are the Republicans—they regularly revise the tariff upwards. There will be no "tariff revision" done in the proper sense until Socialism shall have mopped the earth with Capitalism.

Now it is from Chicago, just before it was from Seattle, and off and on the news comes from every large city in the country where missionary and like conventions have been holding this spring and summer, that the heathen in Africa, in China, in Patagonia are ready for conversion. With the howl going up from every denomination run by capitalism in the land that their churches are emptying, one would think that the missionaries should stay at home, there being plenty of work for them to do here. Or can it be that the enthusiasm for missionary jobs abroad proceeds less from religious fervor than from fervor to go where gudgeons are supposed to be more plentiful?

The announcement—right in the heat of two capitalist campaigns for Presidential nominations—that one of the most valuable Gould lines, the Wheeling and Lake Erie Railroad, is put into the hands of a receiver, was to be expected. The move is purely political. Some politician had to be furnished with pap and sinews of war. Receiverships are fat jobs, and infinitely more powerful than seats in Congress. It should not be forgotten that the receivership of the Middle Western Railroad was the ladder by which Vice-President Fairbanks clomb into his present office.

The sketch of the Belmont family, given on the occasion of O. H. P. Belmont's death, reads like passages of Juvenal descriptive of the depravity of the Roman patriciate preceding the fall of Rome. Himself a divorcee, he re-married another divorcee; is the brother of the scandalous Perry, who also married a divorcee; and is the brother of still another worthy of mysterious death. Naturally enough he is the brother of the ex-President of the Civic Federation, and the whole Belmont family are pillars of "the Family," "Religion," "Patriotism," and the rest of the things that Socialism is said to "threaten" and otherwise "destroy," besides "tearing down," etc., etc.

Of course, no sane person believed for a moment that the strenuous efforts put forth to pass the anti-race course bill proceeded from any moral impulse. With the stock exchange faro dens blooming under the wing of the "law," and exhibiting all the signs of gambling dens—fortunes made and lost in a trice, suicides, sudden deaths by heart-failure, etc.—all but idiots realized that the crusade against horse-race betting was backed by some powerful combination of capitalist interests. How powerful these interests are appears from the revelation that not less than \$81,000,000 worth of racing properties are virtually destroyed by the bill. It takes \$150,000,000 to beat \$81,000,000. It should not be surprising that the \$100,000,000 played the stock exchange "bear" game on the \$81,000,000; and now will buy it cheap; and then start a Crusade for "individual freedom" to restore the gambling at race courses.

No one familiar with the genesis of Anarchist plots and dynamite bombs, "discovered by the police," will be surprised to see that the "discovery by the police" of "Anarchist plots" and "dynamite bombs," intended to blow up and otherwise murder the royal family of Portugal, are matters of common occurrence in Lisbon in these days. There is nothing like "discoveries by the police" of "Anarchist plots" and "dynamite bombs," to straighten crooked accounts and perfume other stenchful acts of high political dignitaries.

Not gladness but sorrow does the sight inspire of 20,000 letters addressed to a Governor of Illinois to save the life of a convict. Even if Billick be

## INCITING RIOTERS TO RIOT

Eighteen noted politicians and beneficiaries of the despotism and cannibalism of the capitalist system of disorder—Nicholas M. Butler, President of Columbia University by the grace of political pull; Joseph H. Choate, ex-Ambassador to the Court of St. James by virtue of pull political; John W. Griggs, ex-Federal Attorney-General by dint of political back-doorism; Benjamin F. Tracy, though unable to tell a taffrail from a gaff-topsail, McKinley's Secretary of the Navy, by dint of back-doors politicalism; Thomas L. James, Postmaster General under Garfield thanks to political witchcraft; Cornelius N. Bliss, treasurer of the celebrated Republican National Committee that helped loot Insurance Companies for campaign funds; together with twelve other such "non-political" beauty spots—have joined in a petition to the Republican national convention which spells nothing short of "Inciting Rioters to Riot."

The petitioners request the Committee on Resolutions to insert a plank in the Republican national platform of this year pledging the party to uphold "confidence in the integrity and justice of the Courts," State and National. He who runs can read what the petition means. One of its signers, however, ex-Attorney-General Griggs, anxious to make the language still plainer, explains that "the Courts must not be interfered with."

In other words, the Executive may be interfered with; the Legislature may be interfered with; but the Judiciary—hands off from the Holy of Holies!

The Constitution expressly subordinates the Judiciary to the Legislature. Even if the term regarding the "coordinate nature" of the two departments were absolutely correct, the theory set up by the previous petitioners is a wrenching away of the Constitution. They would put the Judiciary above the Legislature. The Legislature may be attacked, according to them; the Judiciary never. Confidence in the integrity of the Legislature, State and National, may be questioned, is in fact, questioned at each recurring campaign; confidence in the integrity of the Judiciary, State and National—pay, never, never, not even hardly ever. The fact, however, is that the Constitution does not place the two departments on an absolute equality. Congress may impeach any, or all of the judges; the Judiciary can not impeach Congress—and the constitutions of all the States are patterned after the same formula.

Wise is the Constitutional provision. The terms of both Executives and Legislatures are short. At intervals of from two to four years, the people can get at them; yank them down and out if it lost confidence in their integrity. The

members of the Judiciaries have longer terms. The Constitution wisely provided for a means by which the Judiciary could be held in check ALL THE TIME. The reason was obvious. Not, surely, that judges were sacred institutions; on that contrary, that, what with the nature of their office and their longer terms, they needed the club to be perpetually held over their heads. In short, the Constitutional provision was intended as a guarantee against autocracy. It is a petition to abrogate the Constitution that the petitioners have in mind.

Now, then, autocracy, in these days, spells "riot." We see it even in Russia. Bred to autocracy tho' her people are, riot is to-day the normal condition of the Czar's domains. Set up autocracy here in America, and riot must become the social condition of the land.

The precious petitioners are such "washed" rioters that the words "To hell with the Constitution!" would be too unclean for their choice lips. They leave such unclean frankness to the lieutenants of their Sherman Bells. Nevertheless, they have the identical thing in mind.

What is capitalism, now that its mission is fulfilled, but rioting? The petitioners contemplate reducing riot to a system.

## DAILY PEOPLE FOR THE CAMPAIGN

### Special Offer to WEEKLY PEOPLE Readers

In order to enable readers of the WEEKLY PEOPLE to keep posted day by day on the events of the campaign, we have decided to offer the DAILY PEOPLE for \$1.25 from July 1st, to November 7th, inclusive. This makes it possible for every reader of the WEEKLY PEOPLE to keep in touch with events, from the date of the S. L. P. National Convention, until the result of the election. Aside from this special feature the DAILY PEOPLE will contain much of general interest.

Send in your subscriptions at once for this special campaign offer. Cash must accompany all orders.

NOTE.—This offer does not apply to New York City. SEND IN YOUR ORDER AT ONCE.

### The DAILY PEOPLE,

P. O. Box 1576, New York City

## LONDON LETTER

### TOUCHES UPON ITEMS OF INTEREST IN BRITISH LABOR WORLD.

The Shipbuilding Dispute Settled, and Pure and Simple Unionism Is Once More on Exhibition as a Buffer of Capitalism—A Flicker of Class Consciousness by the Rank and File Likely to Be Snuffed Out—Mr. Asquith and the Suffragists Whom He Has Not Fooled—Railway Men Restive.

London, May 31.—Pure and simple unionism has again shown that it is not a child of the class struggle. It has had a tussle with capitalism, but that is no ground to consider it representative of the working class. Capitalists often get in each other's hair, but that does not take either side out of the capitalist rank. I refer to the shipbuilding "dispute," which is considered practically ended, and, we are told, work will be resumed at once. The men are to resume work on the reduction of wages proposed by the employers five months ago. The reduction is 1s. 6d. a week.

So far as the intelligent observer can see the strike, or be it lockout, was decided the day it went into effect. The depression in trade was the deciding factor and the employers took advantage of the depression to force wages down. Horrible suffering has attended the "dispute," the workers were in the grip of famine. The effects of hardship have been especially severe on the children, and are plainly to be seen in the pinched, wan faces and the shrunken limbs, covered by pitiful rags for clothing.

The employers, having won a victory, are anxious to clinch it by an "agreement" with the men; and are likely to succeed—then again they may not. There are mutterings and grumblings among the men, and the vote for settlement has been challenged. The agree-

gate vote gave a majority for acceptance of the employers' terms, the figures are as follows:

In favor.....24,145  
Against.....22,110

Majority.....2,035

Dissatisfaction is found with the voting-paper for the reason that the proposition was framed in such a way as to make it difficult to determine the true feeling of the men voting, especially the sentiment of the men who were not out. The question as put was: "Are you in favor of returning to work?" Those who find fault with the vote claim that this was not the proper question to put to the men at work, that the proper question to put to them should have been: "Are you in favor of SUPPORTING the men on strike?"

The men who were out voted to stay out. In the Clyde district the workers who are out were surprised at the result of the voting. They expected that a large majority would have been cast against acceptance. The men in the Shields district were for holding out for better terms, and at Newcastle the dissatisfaction crystallized into a resolution to Executive members by members of the Amalgamated Joiners Society challenging the legality of the vote and urging the Executive to make no arrangements for a return to work until after the meeting of the Executive Council which takes place June 2nd.

In the Mid-Tyne district the district officials have advised the men not to apply for work until a reply has been received to this protest to the Council. It is claimed that not more than fifty per cent. of the men entitled to vote did so and that the majority of those voting were not directly concerned in the "dispute." For instance, many house joiners are included in the joiners' societies, whilst in the Associated Shipwrights' organization there are some thousands of men employed in Government dockyards and in non-federated districts. The engineers' strike is not

(Continued on page 6.)

## THE MEXICAN CASE.

Four Prisoners, Unconvicted of Crime, Still Held in Vile Jails in Los Angeles and Arizona.

Los Angeles, Cal., June 13. — Ten months have elapsed since the arrest of the Mexican political refugees, R. Flores Magon, Antonio I. Villarrell and Librado Rivera; and these men are to-day no nearer liberty than they were upon the day of their arrest. The Clerk of the Supreme Court, in answer to their appeal, said: "The cases of the Mexican prisoners will be entered upon the calendar a year from now and probably in the next year the Supreme Court will pass upon their appeal."

The Supreme Court was then asked to fix the amount of bail for their release, Judge Wellborne having refused to do so on the plea that it was not in his power. So far no bail has been set, and these men, guilty of no crime save that of being political prisoners who sought refuge in America, which has ever been a place of refuge for political prisoners of all countries, remain in—"a jail" it is called by the law and order privileged class; but a Hell would be the proper name, for if Hell depicts a foul damp iron tank, where no light or air can penetrate save that which can squeeze through a hole in the wall about one foot square; heavily barred; and being fed on the remnants from the privileged prisoners' tables, and on rotten meat; without the privilege of seeing friends or even family, save to speak to them through a heavy, thick iron screen in a two-by-four, musty, foul-smelling place called "a hall" by the privileged class, then these men are in Hell.

Not yet convicted of any crime, they are treated as criminals of the deepest dye, and charged with conspiring to violate the neutrality laws of America. Moreover, the charge was sustained upon admission as evidence of a letter which was declared and sworn to be a forgery by the best handwriting experts procurable, and which, after being admitted, disappeared and was not to be found when called for, later in the trial, by the attorneys for defense, and which has not yet been found. With all semblance of justice wiped off the records, these three men languish in the Los Angeles hell-hole.

But we do not possess the only one of the kind in America. There is one in Tucson, Arizona. In this one Manuel Sarabia is confined. Sarabia was arrested in Los Angeles four months after Magon, Villarrell and Rivera. The oath of a Furlong detective, without any evidence to sustain it, was the evidence admitted and held to be sufficient to send Sarabia to Arizona for trial, where he went without extradition papers, believing he would secure an early trial, and confident of an acquittal at the hands of an impartial jury. The attorneys, who had been retained beforehand to defend Sarabia in Arizona, made application to the Court at Tombstone for a speedy trial for their client. This the law grants on paper, but Alexander, Attorney, appointed for the district of Arizona, says: "I cannot give Sarabia a trial, as the papers used in the Magon, et al. cases will be the main evidence which will be used against Sarabia, and Magon has appealed to the Supreme Court and I cannot get the papers until the Supreme Court passes upon their cases." In view of the fact that the Supreme Court will not decide for a probable two years, and Alexander is the law in Arizona, Sarabia seems doomed to pass many hours in the Hell of Tucson, where they feed the inmates, either convicted or awaiting trial, on the wholesome diet of garbage from the large restaurants. In the Los Angeles Hell the sheriff runs a restaurant himself. All prisoners who have the price (\$5 per week) to pay for their meals are allowed the privilege of putting their feet under the table in the sheriff's restaurant. Lodging is free. Those who are without the price eat the crumbs which fall from the wealthy prisoners' tables, with an occasional chunk of meat—that a buzzard could scarcely retain—thrown in for good health. But we must not forget we are living in "civilized America," and her neutrality laws are more sacred than the life of one man not yet convicted of violating them, or conspiring to violate them.

For Section Los Angeles, Socialist Labor Party.

Mamie Shea,  
Frank Appel,  
—Committee.

The People is a good broom to brush the cobwebs from the minds of the workers. Buy a copy and pass it around.

## CONN. SOCIALISTS

SOCIALIST LABOR PARTY NAMES FRANK ROBERTS FOR GOVERNOR.

Convention Receives Reports of Great Distress among Workingmen—Urges Spread of Daily and Weekly People—Issues Declaration with Regard to the Industrial Workers of the World—Makes Preparations for Campaign.

Bridgeport, Conn., June 8.—The Socialist Labor Party of the State of Connecticut held its annual convention at Rockville on the 30th of May.

All sections reported great distress among the toilers in their respective localities but managed to keep up the former readers of our party press; particularly was this the case with the sections in smaller towns for our German organ, "Sozialistische Arbeiter Zeitung." The report of Section Bridgeport showed that the Y. M. C. A., in conjunction with some captains of industry of that city, were throwing a bone to the hungry workers in the shape of potato patches a la Pingree.

The following resolutions, etc. were submitted by the respective committees and adopted by the convention:

The Socialist Labor Party of Connecticut, in convention assembled, acknowledges with satisfaction the true ringing tone of revolutionary Socialism which is maintained by our party press and literature. This is the more commendable considering the almost insurmountable obstacles against which we have to contend; therefore, we most urgently request all members to do the best to their ability to procure new readers to our party organs, the papers being the most efficient means to spread revolutionary Socialism.

The Socialist Labor Party of Connecticut, in convention assembled, reiterates its full sympathy with the aims and principles of the Industrial Workers of the World, and therefore urges all its members and sympathizers to join or give all the support to this organization they may be able to. But this convention is also convinced that if the present management of the Industrial Workers of the World pursues its latest course, not only the aims and principles as originally formulated will suffer greatly, but the onward march to the Socialist Republic will be hampered.

The Socialist Labor Party, in convention assembled, endorses the action of the National Executive Committee relative to the instruction of the International Congress at Stuttgart that in countries where there are two or more Socialist parties they unite and present a solid front to the common enemy, and carry out the admonition of Karl Marx to the working class: "Workingmen of all countries, unite."

The Committee on Ways and Means recommended that the sections hold picnics or entertainments for the benefit of the State Fund, and that the State Committee arrange an affair for the same purpose. The State Committee is also to secure a speaker to tour the State in the month of September. These recommendations were adopted by the convention.

The Committee on Nominations submitted a full State ticket with Frank Roberts, of Hartford, as Governor. The same was adopted.

Hartford was chosen as the seat of the incoming State Committee.

By unanimous vote it was decided to pay the State Secretary fifty dollars per year for his services.

Joseph Marek, of New Haven, and Fred Fellerman, of Hartford, were chosen delegates to the national convention.

### MAY SHUT MINES.

Illinois Miners Must Get Label from Court Before They Can Work.

Galesburg, Ill., June 13.—George W. Thompson, judge of the circuit and appellate courts, said yesterday that the new mining law, requiring every miner employed in a mine to have a certificate of competency, issued by an examining board, will close every mine in Illinois on July 1, when the law goes into operation. It provides that the circuit judges shall appoint an examining board of three competent miners from each county, who shall issue certificates to miners, but these appointments cannot be made until the law goes into effect.



# Woman and the Socialist Movement

By OLIVE M. JOHNSON

[This essay is furnished by the Socialist Women of Greater New York, and is to be published by them in pamphlet form when complete.]

(CONTINUED.)

## PRODUCTION OF COMMODITIES.

The modern system of production differs essentially from previous modes of production. Formerly the production of goods, whether actual necessities of life or luxuries, was carried on for the immediate need of the producer himself, or of his economic master. Exchange of products was spasmodic and accidental and what was exchanged was the surplus only, that which was produced over and above what was needed at home. Commerce, therefore, was not a world-wide general institution but a branch by which the surplus articles of some were brought within reach of those whose wealth allowed them to consume more than they produced. The general contempt in which the early trading classes were held arose from the fact that they added no wealth to society but lived by buying cheap from the producer who had to sell and selling dear to the consumer who desired to buy.

Under modern capitalism it is different. No one consults his own needs in the production of wealth. A man may spend a lifetime in producing a single kind of goods. A man may never consume an iota of his own products. What is produced to-day is commodities that must go to the markets and be sold before they can be consumed.

## APPROPRIATION OF LABOR.

In the handicraft period when the tools were hand tools and the actual process of labor was performed by the human agent, there could be no question to whom the products of labor belonged. The man who owned the tools was himself the worker, and as a matter of course the product was his. When he employed apprentices or journeymen they worked not ultimately to receive wages but to learn the trade and become masters themselves. If, therefore, they gave value to the master's product they received the other value of learning from him. Under capitalism this is altered. The tool has grown into a machine that very seldom can be operated by one man alone. Moreover, the division of labor has extended to the individual products. In the modern labor process one person does not produce a finished product, only a part of a product, sometimes only a fiftieth or a hundredth part. A single machine therefore could make no person independent. The labor process is co-operative. But as an inheritance of earlier stages, the means of production have remained individual property, and as an inheritance of this property right the products of labor have remained the property of the owner of the machine. Capitalism, therefore, is co-operative labor and individual appropriation of the products of labor.

## CONCENTRATION OF WEALTH.

The very nature of the machine has demanded concentration. Individual ownership was an impossibility. Even scattered ownership was against its nature. In the beginning of capitalism it was a maxim that "competition is the life of trade." But free competition, if it means anything, means success to the successful; and this in turn means sure death to competition itself. The unsuccessful would ever be crowded out and have to join the wage working class. The keener the competition the fewer were the successful ones, and the larger and more costly the means of production became, the fewer were the favored ones that could enter the "free" race at all. Capitalism, therefore, means the concentration of wealth into fewer and fewer hands with a corresponding increase of the wage working class, the class of the people that owns no wealth in means of production but depends for a living on the sale to the owners of the means of production of its physical and mental capacity to labor. Capitalism therefore means the division of society into two classes, the owners of the means whereby to produce the necessities of life, and the actual producers of the necessities of life.

## THE CAPITALIST CLASS.

As capitalism developed, the capitalist class became gradually entirely divorced from the labor process. So far is that true that few capitalists know or care in what kind of a factory their capital is actually invested, and fewer still have the slightest idea of the actual technical process of the factory in which their capital "works." Their "work," as far as they perform any, consists in business schemes and tricks of trade. A portion of the capitalist class has even got beyond the scheming stage. They are mere useless idlers who waste in riotous living the tremendous surplus fleeced from labor.

## PROFITS.

We have seen that under the capitalist system no one engages in production of commodities for his own use. On the contrary capitalists often manufacture things of which they never consume an iota themselves. The end in view is quite different. It is simply and ultimately to reap profits, to draw out of an investment more capital than has been put into it. It is a maxim that labor produces all wealth. It is utterly impossible to conceive of wealth without the labor process. As the capitalists have been divorced from the labor process, as their only "work" is non-productive, it is self-evident that they add no wealth to society. Their capital is wealth in the first place appropriated from labor. When, however, they from year to year draw dividends on their investments, when their plants are becoming ever more valuable, when their personal fortunes increase apace, then it ought to be plain to everyone that the capitalist method of appropriating labor's products is thoroughly successful.

The workers own nothing but their power to labor. A work-

er must find work or he will starve and suffer. To find work means plainly the sale of one's labor-power to the owner of the machine. When a worker gets work he agrees to work for a certain wage for a certain number of hours a day. During those hours his labor belongs to the employer. It is the worker's duty to give his employer all there is in him, regardless of the wages he receives. Whatever wealth the worker creates during the hours of work belongs to the employer regardless of the wages he pays. It is plain, therefore, that the less the employer pays in wages and the more the worker produces the greater is the surplus wealth that flows to the capitalist. For example, if a man can produce \$5 worth of wealth in a day and he receives \$2.50 in wages, \$2.50 goes to the capitalist. But if his wages are only one dollar, \$4 goes to the capitalist. Or, if by improving the labor process or other means the \$2.50 man can produce \$10 instead of \$5 worth of wealth, then the capitalist gets \$7.50. To arrange all manners of ways so that the worker can be skinned as much as possible belongs to the schemes and tricks of the successful capitalist and his mental hirelings. It is this "work" that keeps them busy at all hours and earns for them the titles of "industrious," "smart," "thrifty," etc.

The capitalist system is a refined method by which the ruling class robs the producing class out of the product of its toil without the workers realizing it. Even when they see stupendous fortunes amassed in the hands of a few men they have no idea how it all happens. Capital is unpaid labor. Profits, interests and dividends are unpaid labor. All the wealth and luxury squandered by the capitalist idlers represents unpaid labor. Capitalism appropriates for a few all the inventions and discoveries of past ages. It claims for its favorites the fruits of the toil and experience of past generations. By so doing it holds the power over the present generation and robs it from day to day of the fruits of its toil.

Wage labor is the modern and refined method of slavery by which the worker is forced to carry himself to the market from day to day and sell himself piece-meal in order to live.

## ADVENT OF CAPITALISM.

It is perhaps a peculiar trick of fate that the first machine to play any part in the revolutionizing of industry should go down the ages with a woman's name—the spinning "Jenny." Should we perhaps take it as a token of woman's worse enslavement by the machine? Or does it forebode the dawn of her freedom? Certainly, it is the first for the factory girl of to-day! But evolution points to the machine as the emancipator of the woman of the future!

The spinning jenny was closely followed by the machine loom and a number of other appliances that completely revolutionized the textile industry. The manufacture of cloth had been woman's occupation throughout the ages. Already during the handicraft period had she commenced to do this work for a livelihood. The competition soon became impossible. The revolution in the weaving industry took this branch of work from the home and made it an industrial pursuit. It became factory work. In England with the development of this industry, and the opening of the world's markets for the products, the demand for wool greatly increased. Merrie England that had been dotted with independent homes was converted into a great sheep pasture. When the process of concentration was too slow the people were forcibly evicted from the land. Home industry was extinguished. The victimized peasants congregated in towns to seek employment. Men, women, and children alike sought refuge from starvation in the factory. The conditions of labor were beyond description. The workers were poor, ignorant and unorganized. Every advantage could be taken of them. The workshops were unsanitary and degrading. The wages were as low as misery could make them and there were practically no limits to the hours of labor. The degradation of the population defies description. The women and children being the weaker ones, suffered the most bitterly. But in proportion as they crowded into the workshops men were also crowded out. Thousands of men sought the highways as tramps and became a menace to the owners of property. Stringent laws were made against them, and it went so far that men were even hanged for vagrancy. That is the manner in which capitalism announces its advent upon the world's stage. Thus did England become the workshop of the world and the Mistress of the Sea, and on the misery of the workers did the English capitalists grow into wealthy lordlings.

## "THE NEW WOMAN."

Bearing in mind that it is the economic relations that determine the social relations, we may now trace woman's position in existing society. What remains of the economic foundation of the middle-age home? We may well say, absolutely nothing! All the good old womanly occupations are to-day industrial pursuits. The economic foundation of the woman at home has for a second time been entirely knocked from under her. This time it is the factory with its machine production that has made home labor unprofitable. Woman has no post in the home unless she remains there merely as mother or as housekeeper on a small scale for the man who is lucky enough to afford the luxury. But the very restlessness of the women demonstrates the instability of their position. They get "lonesome," a disease unknown among our busy grandmothers. The upper class woman drowns her lonesomeness by delving headlong into society. "Society" is another name for balls and suppers and dissipations and high living and strong drinks and exciting gambling and genteel cigarette smoking. The middle class woman tries to dispel her lonesomeness at the "club." The working woman's restlessness turns to finding work. Even when not actually driven thereto by necessity her mind turns towards work. The work in the little home is insufficient and non-productive. It does not give satisfaction. Daughters, sisters, and often wives desirous of having the family "get on" better go to the factory,

store or office to seek work. To learn a trade and find an occupation is nowadays as much the thought of the girls as of the boys. Marriage is not the rule nor is it the haven to which woman looks for her support. It is incidental. The work is the rule and the means whereby she feels surest to be able to live. It is time enough to learn housekeeping when a girl is married. There is not much to learn anyhow in these days of canned goods and bakers' kitchens. For that matter, it is found to be about as cheap not to keep house.

With this change in the economic relations came inevitably the corresponding changes in social relations, in manners, customs and ideas. Not only has the upper class woman broken loose in "society," not only has the middle class woman broken loose in the club, but the working woman also has broken the narrow bonds that were the result of a narrow social horizon. The woman's activity no longer being confined to the home her pleasures and associations could of course not remain confined to it. She can be seen on the street, alone or in company any hour out of the twenty-four without being considered indecent. Early hours and late hours, day work and night work have taken care of that. Being an independent wage earner woman would of course soon seek and pay for her own pleasures too. In these days of bachelor maidens it is too tedious a process to wait for the lover to take one out. So woman can go alone to balls, concerts, theaters, etc., without shocking the "decency" and "modesty" of the community. The commandment of the early Christian apostle that woman must not be heard in public is no longer recognized even by the most devout worshippers of the gospel themselves. Women are very much heard from in the fashionable churches and the Salvation lassies have done us the service of dispelling the last remnants of old fashioned modesty and backwardness.

The movements of women are freer than ever before in class society. Indeed we might almost say they are free. Therein consists the upward step in her evolution, no matter what other degrading influences may be at work.

Such are the changes in ethics and morals, customs and ideas wrought among the women of the last century! What would the women of the revolutionary days, if they suddenly came to earth, think of the Twentieth Century Woman?

## WOMAN'S INVASION OF INDUSTRY.

When society's economic foundation was removed from the home, we saw that the women of the working class naturally drifted to the shop and the factory. There they found the doors open for them. The division of labor has done away with skill and consequently the long period of apprenticeship. The workers are machine tenders, feeders of the mechanism or receivers of the finished product, packers, pasters, labelers, etc. What is entirely needed in some branches are nimble fingers, close application to work, patience and submission.

The first result of the introduction of machinery was the increased competition among men for jobs. That lowered wages. Then machinery simplified the labor process. That opened the field for women and children, which threw still more workers into the field of competition for jobs. That lessened the chance for marriage and the raising of families. To-day, it takes the combined effort of the adult members of a family—and often even of the children—to keep the family alive. When they succeed in more than merely keeping "the wolf from the door" the demand of civilization is ever for better things and tastes are cultivated. To satisfy these tastes, the workers are perfectly willing to work. Especially is that true of the younger generation that would almost rather never have been born than not to be "up to the times."

The capitalist class is ever after profits. Therefore, they are ever after cheap and easily exploited labor. Therefore do they joyfully employ women and children whenever possible. That women are cheaper than men there can be no denying. Why it should be so even when they perform the same work ought not in the least to cause any wonder. There is almost a world's history behind that. Traditionally they are not the bread winners. Even to-day thousands of them work only to help the family eke out, or to earn for themselves clothes and pin-money. They have never been the fighters of the world and are therefore more easily subdued and imposed upon by their bosses. They have never moved en masse and are therefore unused to organization and generally remain unorganized.

## THE UNCERTAINTY OF LIFE.

There is one phenomenon peculiar to modern society which perhaps more than actual starvation is responsible for driving all the members of the family into the nets of capitalist exploitation. That is the uncertainty of things. The sceptre of want is as dreadful as want itself. The introduction of labor-saving machinery throws thousands of workers out of employment from time to time. No one knows whose turn it is next. Neither the most skilful mechanic nor the almost exclusive brainworker is out of reach of the competition of the machine. The division of labor and technical and modern methods make it ever possible to substitute cheap labor for dear labor.

Moreover, the tremendous magnitude and increased speed of modern production and transportation and the perpetual attempt on the part of the capitalists to increase their profits by neglecting to install costly safety appliances and proper means of precaution make modern production ever more precarious. The industrial field is a battlefield strewn with the corpses of the working class. He who leaves for work in the morning can never be sure that he will not return a cripple, or even that he will return alive, at all. The poet sings of man's inhumanity to man in past ages of brutality. Wars have always been destructive. The healthy, able-bodied men have been killed off and women have been left widows and children orphans. At such times the women have often had to buckle down to hard work and drudgery. There is less of that sort of warfare to-day, but the industrial battle is far more destructive. More people perish annually upon it than were killed in the world's greatest battles. Just at this writing (December, 1907), the civilized world should experience a thrill of horror, if the commonness of such things had not long ago worn off the effect at several most dreadful mine disasters. Does the civilized world of our "democratic government" ever give a thought as to what becomes of, what suffering has to be gone through by the widows and orphans of the miners whose charred bodies are now being excavated

from several mines?

Society is becoming more and more reckless as to its expenditure of human life. Everybody, therefore, is anxious "to look out for a rainy day" and it is sure to "rain" sometime, but the worst is that it generally "rains" long before the workers have had chance to prepare for it. Herein lies one reason why girls are very anxious to learn a trade or office work, because "no one knows but it may come in handy sometime." "Something may happen to father," or if she expects to get married the day may yet come when she may have to support herself and her children. This uncertainty, too, makes marriage less attractive. It far from furnishes a girl a safe and sure asylum for the future. On the other hand, it mirrors the prospect of a family for which she may have to care.

With continual disquietude about the future, who can wonder that a perfect mania for work takes possession of man, woman and child in civilized society?

## FACTORY LIFE.

Employment is to-day the rule for women. Marriage is incidental. Old maids and old bachelors have grown apace during the last fifty years. In the factory districts of Massachusetts, Rhode Island and Connecticut there are whole "she towns." In the mining, lumber and railroad camps of Pennsylvania, Ohio and the far West are whole "he towns." "Everybody works but father," sing the songsters of a New England textile town.

There are those who hail with joy the freedom and independence of the industrial woman worker. That is almost to add insult to injury. Capitalism has torn the home asunder; has broken all the ties of family relationship; has made tramps out of thousands of men; has created arduous toil for the women; has taken the children from the home, the school and the playground; has thrown each into competition with all and ground their brains, bones, and sinews into profits. Wage slavery spells the very opposite of freedom and independence. Of what brand is the freedom of the thousands of girls who go to the factory of a morning for a long day's toil? Those hours mean misery, slavery, and degradation to them. The atmosphere is unhealthy, mentally, morally and physically. Though the work is simplified and easy its continual sameness is wearisome and hard. Loned standing on her feet destroys a woman's health. The whole combination of circumstances unsexes her and makes her unfit to become a wife and mother. It stunts her mentally and makes her stupidified and coarse. It forces on moral degradation in the same degree that it destroys healthy family life and physical and mental culture. Nothing is more repugnant than the unsexed, boldfaced, rude, masculine girl, unless it be the weakened, physically deteriorated, effeminate man. Capitalist society produces a plentiful group of each. A likeness is produced between the sexes, but likeness is not equality. Boldness is not independence. To be rude and tough and do as one pleases is not to be free and strong and a person of character and will.

Factory life is the very opposite of freedom. It is wage slavery. There never was a worse slave-driver than the exacting, ignorant, overbearing boss of to-day. Work and toil and worry and strife can only destroy the mental faculties, and freedom can only come from knowledge and understanding. The road to freedom may indeed lead through the industrial workshop, but the goal is not reached until humanity has made the machine its slave, instead of being a slave to it and the few owners thereof.

## EDUCATION.

It is not only factory work that woman has invaded, but she is probably an even more formidable competitor of man in the educational and professional branches of work. Every such occupation has been invaded by woman. She has taken the pulpit and the professor's chair. The majority of teachers in the grammar grades and high schools are women. Of clerks, bookkeepers, stenographers, typewriters, there are more women than men.

With the development of a general and complicated system of commerce such as capitalist distribution necessitated, the demand increased greatly for persons to perform this kind of work. Moreover, branches of industry sprung up in which the workers required knowledge, or at least scraps of knowledge of sciences such as chemistry, mathematics, drawing, languages, etc. In every previous social stage, education has been a special privilege enjoyed only by a favored and exclusive class. This class was strong by its power of knowledge and enjoyed high privileges. But with the development of the chemical, technical and clerical branches of industry, capitalism demanded that knowledge and brain as well as brawn and muscle should be mere commodities. An article in such demand could not remain a special privilege of a favored elite. Therefore, it has come about that the institutions of education and learning have grown apace. Therefore, too, no doubt, it is that the instinct of capitalist "philanthropists" leads them to establish libraries and universities and trades schools with such "tainted money" as can be well spared from the field of exploitation and riotous society life. Schooling has been cheapened so that it is within reach of almost anyone. Moreover, it has been extended to both sexes alike. Girls can acquire education equally with the boys, and as a natural consequence women can enter old and new branches of such work in equal competition with men.

But not only was education cheapened as concerns its requirements. It was actually reduced in quality. It has become thin and watery, so to speak. It is true indeed that a ten-year-old child to-day knows, almost by intuition, many common rules of science that were disputed or even wholly unknown to the greatest philosophers and students of ancient times. But for all that a college student to-day is not necessarily either a philosopher or scientist. Philosophers and scientists, developed or in embryo, are as scarce to the pro rata of population to-day as ever before in the world's history. Common education to-day is routine knowledge of specific technical branches. It is a stuffing process rather than an assimilating process. It produces specialists, quick at performing routine work but who possess little knowledge outside of it. It has reduced education to a mere commodity. It has created an educated proletariat that upon the labor market has exactly the same standing as the industrial proletariat.

(CONTINUED NEXT WEEK.)



# SOME HISTORY OF THE SCHENECTADY LABOR MOVEMENT

BY THE PRESS COMMITTEE OF SECTION SCHENECTADY, SOCIALIST LABOR PARTY.

(Continued from last week.)

One local after another withdrew from the A. F. of L., bringing with it the old and simple ideas and forms. In the whole thing was nothing else but a continuation of the A. F. of L. under a different name. First came the machinists; then followed the fitters, screwmakers, brass workers, salter workers, switchboard makers, magnet coil winders—all these, and a few more, came over from the A. F. of L. New locals that were organized were machinists local 34, tool and die makers 31, chippers and packers, the powerhouse men, and so on down the line. There were 17 local unions in the G. E. plant with local autonomy, each with a charter of its own, with its separate set of officers and with its own ideas. There were some of them even, which held that the A. F. of L. was too "radical." The only locals in semi-control of the class-conscious element were Local 34 and Local 31. These two unions had an aggregate membership of about 900 and were about one-third of the I. W. W. men in the G. E. Co.'s plant.

It will clearly be seen that such form of organization could not be lasting; that it was everything but industrial unionism. Seventeen locals with just as many charters, treasuries, sets of officers and ideas, where there should only have been one. It was the A. F. of L. will intensified. Still the spirit of class solidarity was there. The men at least understood the principle: "An injury to one is an injury to all."

The S. L. P. men now realized that they were up against it; tried to remedy the evil, but it was too late. What should have been done was to form a temporary organization before the I. W. W. was launched, lay down the proper rules to govern it, dissolve all A. F. of L. organizations coming into the I. W. W., welding them into the one industrial union, and keep a strict control over the organization by educating and training the various shop committees and have them do the work of organizing themselves. While it is true that the S. L. P. men were few in number, they had a great many sympathizers who could have been brought together, and by the methods mentioned harmonious action could have been brought about. There was an attempt to bring about such a body, but it was run into the ground, its time being used up in "degre work" and secret order ceremonies. So much for the S. L. P. men.

## A. F. of L. Leaders' Obstruction Tactics.

We can now turn to the work of the A. F. of L. fakirs. When locals started to withdraw from the A. F. of L., rumors were current that the machinists' union No. 204 of the International Association of Machinists would also join the I. W. W. This alarmed the fakirs, who saw their meat tickets vanishing. To stem the tide of industrial unionism they swooped down on Schenectady like birds of prey. Keegan of the I. A. of M., Stuart Reed of the A. F. of L., Tracy of the cigarmakers, Wilson of the patternmakers, Wyatt of the printers, Valentine of the molders and Grout of the polishers, all were Johnnies-on-the-spot. They thundered about driving the "renegades and deserters" back into the A. F. of L. Grout, who held a card in the Socialist party, threatened that the A. F. of L. might go into collusion with the G. E. Co. and drive them back into the A. F. of L.

All kinds of arguments were used to prejudice the A. F. of L. men against the I. W. W., and keeping them from joining it. Stuart Reed claimed that it was not a Socialist organization at all. Keegan, on the other hand, said it was a Socialist scheme. "The workers of America are not ripe for industrial unionism yet," was the argument of Business Agent Enos Madigan, also a Socialist party member. The fakirs cited the Knights of Labor, the American Railway Union, the Socialist Trades and Labor Alliance, as being industrial unions which went down and out, but forgot to mention that it was the scabby A. F. of L. in conjunction with its capitalist masters, which were the main instruments in crushing the new spirit and form of organization. When driven from pillar to post, they finally admitted that industrial unionism was all right, but it must come about in a different way.

Machinist union No. 204 of the I. A. of M. was about to join the I. W. W. when Keegan arrived. After the rank and file were thoroughly prejudiced against the I. W. W., Keegan succeeded in making the meeting of 204, and ex-

pelled the members who stood for the I. W. W. These were the men who were most active and carried on organization work. They thought they controlled the union, but found that they didn't.

The Trades Assembly, which at one of its meetings seated the I. W. W. delegates by an overwhelming majority, was also packed by the labor fakirs with delegates who for years never attended the meetings. Under the guise of democracy, the active and faithful workers of the labor movement were turned down and expelled from the Assembly.

It was not expected that much benefit would be derived from staying in the central body, and the revolutionists were opposed to it. The locals, however, which withdrew from the A. F. of L., thought that by working in harmony with the A. F. of L. locals, that the movement would be strengthened and other locals induced to join. The lesson of the incident was wholly lost. The fakirs in the labor organizations, the conservative fellows, would always line up the "deadwoods" to defend the capitalist masters and down the revolutionary element, the active workers in the union. They succeeded almost every time. The revolutionists were generally in the minority, and, at packed meetings, arguments and logic were of no avail—the men being thoroughly prejudiced beforehand and instructed how to vote and how to act.

## I. W. W. Improves Conditions.

After the I. W. W. delegates were unseated in the Trades Assembly, the fakirs thought the doom of the I. W. W. was sealed, and they so reported in their official organs. The fact of the matter was, that instead of destroying the new organization, their action boosted it; workers joined by the hundreds every week. As business was brisk, the I. W. W. men took advantage of the situation, and the workers, instead of being a retreating, became an advancing army, with the I. W. W. as advance guard. Wages were increased, in many instances as high as 50 per cent., shop conditions were bettered and made more tolerable, little shop tyrants were made to pull in their horns and treat their employees with respect; the A. F. of L. and non-union men sharing alike in the improved conditions, for if the company refused to grant them their demands they, in the most instances, joined the I. W. W., and then the company, fearing a strike, yielded. Finally the company, fearing that the whole shop might be organized by refusing the demands of A. F. of L. men and non-union men, simply made all around improvements which dazzled the workers. Even I. W. W. men, misled by these tactics of the company, called the manager, Emmons, the "little man," and praised him as a fair and good fellow.

When some of the revolutionists warned them that Mr. Emmons was playing a shrewd game, and that it was the strength of the organization which forced him to be fair, they were laughed at and ridiculed. These wide-awake men knew that a reaction was bound to come, and in spite of the ridicule kept up their warring. They knew that the improved conditions the company granted cut deep into profits, which to recover from would bring in improved machinery. Men would be laid off and labor intensified. We constantly agitated that in case the company should resort to these methods the organization should simply arrange things so that everybody should have a chance to work, either in taking turns or by adopting a shorter workday. This was to be done, not by going on strike for the same but by the men simply disregarding the company's rules and taking direct action in establishing a shorter workday, simply working eight hours and then leaving the shop and walk home.

(To be continued.)

## JUST OUT!

The latest of the series of the Sue stories which we are publishing:

## THE BRASS BELL

depicting the horrors of Caesar's invasion of Gaul, is now ready for delivery.

Cloth: 116 pages.

THE PRICE IS 50c SEND FOR IT

NEW YORK LABOR NEWS CO. 28 City Hall Place, New York.

# ARE THE RAILWAYS LOSING MONEY?

FIGURES SHOWING PROFITS INCREASING WHILE WORKING FORCE IS CUT DOWN.

By William J. Pinkerton, Blue Island, Ill.

The issue of the questionable transactions on Wall Street, the prices of stocks that can be "Bared and Bullied" to the whim of "Standard Oil" or other interests, should have no place with the working class. The depreciation of stocks on the market or their rise depend in a general way on the exploitation of workers, on the swinging of properties from the hands of unsuccessful financiers into the care of more capable managers, and also as to whether the time is ripe or not for the swallowing of the smaller but more numerous fry, who have been tempted to try their luck at investing in what is a "sure thing game" for those who have the greatest financial backing. The gambling interests therefore take precedence of the more important and legitimate business, namely, that of handling the transportation interests to the best advantage.

Thos. J. Cole draws a very vivid and plain illustration of traffic operations on the Chicago Rock Island and Pacific. These conditions have always been factors and are more forcibly demonstrated to the workers, especially following an increase in wages. In proof, it will be necessary to quote a few practical illustrations.

During the year 1902 the railroad brotherhoods commenced an agitation for an increase of pay, resulting in the establishment of a new scale of wages, to take effect during the months of February and March, 1903.

In the year 1903 there were employed by the railways of the United States 1,312,537 employees, and they performed labor equivalent to the handling of 1,304,394,323 tons of freight, an increase of 104,078,536 tons when compared with the number of tons handled in 1902. In 1903 the workers produced in dividends \$197,149,576, an increase in dividends of \$12,727,337 over 1902. These figures are only partial results, as the 1904 report, which was issued in 1905, shows a still further decrease in expenses in that the employees were reduced from 1,312,537 employed in 1902, to 1,296,121 in 1904, a reduction in force of 16,416. It might be argued that business warranted this reduction. That is a point that I want to be particular in illustrating. The amount of "business" handled did not decrease, but the workers engaged in handling the "business" decreased 16,416 persons, and their families were left to starvation, a landmark of the brotherly love and fraternal feelings of the craft movements, that endeavor to perpetuate their grafting system at the expense and sacrifice of a large portion of the membership.

That business did not decrease is shown by the number of tons handled in 1904, which was 1,309,899,165 tons, an increase of 5,504,842 tons when compared with 1903.

The dividends earned in 1904 by this vastly reduced force were \$222,056,595, an increase of \$24,908,019 over the dividends declared in 1903. This was a total increase of 104,078,536 tons and \$37,635,356 in dividends in the two years following the "raise of pay." But this was done, as I have already stated, with 16,416 less employees to handle the increased tonnage.

The following table will show the amounts of dividends declared since 1899:

Year.	Dividends	Increase.
1899	\$96,240,364	—
1899	111,989,936	\$14,949,072
1900	139,602,514	28,512,578
1901	156,746,536	17,134,022
1902	185,421,239	18,674,703
1903	197,149,576	12,727,337
1904	222,056,595	24,908,019

During all of these years of capitalist prosperity the workers were continually agitating for an increase of wages, while the wealth they produced was squandered by the progeny of a few parasites who claimed ownership by "divine" right of all that the workers produce.

The railway magnates, when asked for an increase of wages by any of the departments that made demands, between the years 1899 and 1904, confronted their employees with exactly the same arguments referred to in Cole's letter, "depression in business," just as they are doing now. Yet it will be noticed that in 1899 and 1900 dividends doubled. The years 1901 and 1902 show a substantial increase, and in 1903 and 1904 the doubling took place again. It is now optional with us to accept the verbal statements made by the managers when trying to protect the property rights of their masters before the various committees appointed by employees or shippers, or to accept as authentic the figures quoted herein, which are the sworn

statements of the General Managers before the Interstate Commerce Commission.

The railway managers, with these records before them, are continually under pressure from those higher in authority, who are compelling them to make every effort to offset the increase granted in 1907. They are now playing their hands to raise the \$222,056,595 of dividends and they hold the four aces. That is one of the reasons why there are 400,000 teddy bears or idle cars sidetracked on the railways.

I will now ask a question: What is the greater portion of these sidetracked cars? BAD ONES, so designated by the red card tacked on the sides. It takes money to repair cars, more especially following a raise in wages by the hour and by the day, and when the sweating or piece work system is not in vogue. Forcing the piece-work system on employees against their wishes was found to be costly, as demonstrated by the machinists' strike on the Union Pacific. When Mr. Burt, the president, was discharged by Mr. Harriman's order because he was not diplomatic enough in handling the men in an endeavor to reduce operating expenses, this was an object lesson to other managers with the result that a new and highly successful plan for the introduction of the piece work system came into vogue. Operating expenses will now be reduced with greater strides than ever. The sheets going before the directors will show that "wages as a whole have gone down." How has this been accomplished? No strike; no bark from the A. F. of L.; no protest from walking delegates; none from the craft unions. No! they have been out-flanked, out-generated, they have no "holier" coming—they have no jobs.

The managers, profiting from past experience, and being diplomats as well as financiers, have subsidized and bought stock in newly erected repair shops supposed to be independent of the railways. Specific mention might be made of the Blue Island Car and Equipment Company, and the West Pullman Car Company. These are two illustrations. There are hundreds of a similar character in course of construction all over the country. These supposed to be private car concerns are doing the repair work for the railways. The large shops once owned by the railway were shut down, in some instances from 3,000 to 4,000 men were thrown out of employment, and cars are now repaired, so I am informed, at a saving on an average of \$75 per car. When the railway shops are again opened up for business there will be all piece work. If a kick is made it will be demonstrated that one half loaf is better than no bread, and if the workers don't want to accept the terms offered the concern will be closed and repairing done at the private establishment. If the bluff works, 1,000 men will find employment in an industry where formerly 4,000 were employed.

When these little matters are adjusted the "Teddy Bears" will shake off their comatose condition and again rattle over the rails to the exhaust of the locomotive. Four hundred thousand engines repaired at a saving of \$75 each amounts to \$30,000,000! Whew! Is it worth the while? I guess it is.

If officials in the freight and passenger departments are as successful in accomplishing their parts in securing an increase in rates, as the operating departments were in reducing expenses, it is very certain that 1908 and 1909 will be the record breaking years for dividends, and a few more "American Lillies" will be enabled to bloom in European coronets while the "sovereign American voters" tramp to the polls to cast a ballot for the promise of "a full dinner pail," or "a free turkey dinner" one day in 365, with the privilege of a free berth on "the mother earth of public parks" as a sure cure for rheumatism.

## .. Antipatriotism ..

Celebrated address of Gustave Herve at the close of his trial for Anti-Militarist Activity, before the jury of La Seine.

An excellent answer to Capitalist Jingoism and capital exploitation of the need of international unity of the working class.

Price 5 Cents.

NEW YORK LABOR NEWS CO. 28 City Hall Place, New York.

# AN OPEN LETTER TO WAYLAND

Mr. J. A. Wayland, Girard, Kansas.

Sir:—

In the issue of your paper, the "Appeal to Reason," under date of June 6, 1908, you have an article in which you call attention to the fact that the Chicago Record-Herald refused to publish a full page advertisement of The Appeal to Reason.

This fact recalls to mind a certain issue of The Appeal to Reason, regarding which I wish to ask you a few questions.

The issue is the one under date of Feb. 15, 1908, on the back page of which appeared a full page advertisement of a Texas land company.

In this advertisement is a ten-inch picture of the statue of liberty. The first few lines of this full page ad, beginning with a 1½ inch type headline, are as follows:

## "BE INDEPENDENT!"

"Insist on your birthright!"

"Remember—Every adult man and every woman is entitled to some of America's virgin soil. DEMAND your share—don't let the capitalists monopolize all the land—there is still some land left in the United States—Comrades, your share BELONGS to you!"

Now Mr. Wayland, I want to ask you if it is not rank swindle and rot to make such a statement?

Can the readers of your paper become independent under capitalism?

How can I insist upon my birthright? Of whom shall I demand my share?

If I am entitled to a share of America's virgin soil, if I should demand my share, if my share belongs to me, why, in the name of common sense should I buy it from this land company, and how is it that they are in possession of it? Answer these questions please.

But that is not all. Among other things, this ad goes on to say: "The Rock Island Railroad wants these lands settled."

"The railroads will make you rich."

Mr. Wayland, do you believe that that last line is truth, as applied to the readers of The Appeal?

The ad further says:

"Comrades, if you want this chance, one of the last chances to clinch, your share of America's virgin land, investigate this offer now."

Again I ask you, is this truth? In this ad the readers of The Appeal are addressed "Comrade" no less than five times. Is this not an insult to your readers? Since when are capitalist exploiters entitled to use the term "comrade" in referring to the wage slave? And you permit such an insult.

Again, to quote from this masterpiece of capitalist advertising:

"What this means to you: Comrades, this offer to The Appeal readers means:

"That it is your chance to become

independent.

"You can become a land owner in the garden spot of America."

"You can start a home for yourself to hand down to your children and your children's children."

Mr. Wayland, does this conform and tally with the philosophy of Socialism of which you boast to be one of the leading promoters? If it does, then I surely am not a Socialist. If it does not, then why do you publish such rot? Perhaps there are dollars in it for Wayland.

On page four of this issue of The Appeal, right in the midst of the text, with out the usual word "adv." after it to denote that it is a paid ad, we find the following:

"We want every reader of The Appeal to notice the back page of this issue."

Again on the same page we find:

"The back page of this issue ought to be of special interest to every reader of The Appeal."

Now, I want to ask if these two notices are your endorsement of the scheme? If not, if they are paid for as ads, why do you couch them in the form of an editorial item? Why do you not make it plain that they are not the expression of the paper itself?

Now let us go back to the Record-Herald matter. What you should do, Mr. Wayland, is to sit down and dictate to The Record-Herald management a long letter of thanks for pointing out clearly a lesson which, from all appearances, you have not yet learned.

The Record-Herald management is class conscious enough not to accept advertising for its columns which does not square itself with the principles it represents. It is a capitalist sheet, backed by capitalists, and it will not stoop so low as to betray those with whom its interests lie.

Now, how about yourself? You claim to be a scientific Socialist. You claim to represent the interest of the working class. The working class is making your paper profitable, yet what do you do? You do what the capitalist press will not do, you stoop so low as to betray the interests you claim to represent.

Do you really believe the working class will always be blind to this fact? Or are you merely making hay while the sun shines?

Now, Mr. Wayland, let this be a lesson to you. Write The Record-Herald a letter of thanks for this lesson in class consciousness, and if you desire to win and hold the respect of your readers, let the entire contents of your paper square with the principles you claim to represent.

To close, I will add just one more question and it is this: If the advertisement which I have been considering appeared in a capitalist sheet, and some of your readers had sent it to you for criticism, what would have been your comments on it?

Respectfully yours,

Frank P. Janke.

Indianapolis, Ind., June 7, 1908.

## MARX on MALLOCK

or  
Facts vs. Fiction

By DANIEL DE LEON.

A LECTURE THAT EFFECTIVELY KNOCKS OUT THE CAPITALIST CLAIM THAT THE PLUNDER THEY TAKE FROM LABOR IS THE REWARD OF THEIR "DIRECTING ABILITY."

PRICE: FIVE CENTS.  
25 Copies for \$1.00.

N. Y. LABOR NEWS CO.  
28 City Hall Place, N. Y.

## ASSASSINATIONS

AND

## SOCIALISM

From a Speech by August Bebel, Delivered at Berlin.

Translated from the German by BORIS REINSTEIN.

PRICE: FIVE CENTS.

NEW YORK LABOR NEWS CO.,  
28 City Hall Place, New York.

## THE FOUNDATION OF THE LABOR MOVEMENT

...BY...

WENDELL PHILLIPS

16 Pages

PRICE FIVE CENTS

In lots of 100 or more at \$3.50 per 100. Orders for less than 100 five cents straight.

NEW YORK LABOR NEWS CO.

28 City Hall Place, New York.

## THE DEVELOPMENT OF SOCIALISM

IN GREAT BRITAIN

A Historic Economic Sketch of Affairs in Great Britain Down to the Present Time, Showing the Development of Industries, and of Capitalist and Labor Economic Organizations.

PRICE 5 CENTS.

NEW YORK LABOR NEWS CO.

28 CITY HALL PLACE, NEW YORK.

# CALL TO WOMEN OF THE LAND

Issued by the Socialist Women of Greater New York.

The present mode of capitalist production with its gigantic system of ever improving modern machinery, tending to the creation of an ever larger percentage of women on the industrial field, has created a revolution in the social and economic status of woman, which, by transferring her from the narrow four walls of her shattered home to the wide arena of her new social (industrial) pursuits, places her within the broader range of new interests, new duties and new ideals, and thus puts her on a higher, broader plane of class kinship with all her fellow workers, male and female.

This newly evolved industrial factor, the female proletariat of America, must become included in the circle of class conscious propaganda and agitation extended to all the male workers. We must bring her into the Socialist movement to avert the danger of the effort of the American proletariat for emancipation becoming clogged.

Recognizing this imperative necessity, the Socialist Women of Greater New York have organized for the purpose of spreading Socialist knowledge among women wage earners mainly, not ignoring, however others whom they can reach.

We deem the creation of a popular Socialist literature dealing with the women question of prime importance. Our experience has taught us that our sex can only be appealed to in a special and peculiar manner, and that a special literature therefore becomes necessary. In fact, such is the conservatism of woman that a special and peculiar appeal to her must be made on the part of the more enlightened members of her own sex. We call, therefore, upon all our women comrades who have attained their intellectual emancipation from the conventional prejudices peculiar to their sex, and stand firmly upon the ground of proletarian interests, to join us in this work and help us carry it further.

The Socialist Women of Greater New York have made provisions for issuing several essays bearing upon the subject "Woman and the Socialist Movement." The circulating of this literature necessitates the creation of a more extensive organization of Socialist Women. Propaganda clubs should be started.

While instrumental in initiating this propaganda work, our organization recognizes the absolute necessity of this literature remaining under the control and, so to say, intellectual guardianship of the Socialist Labor Party, in order to embody and be expressive of the collective experience and accumulated knowledge of that party, and thereby train and open the awakening thought of the future recruits.

These propaganda clubs are to remain autonomous bodies with all the privileges and freedom of self-government. But at the same time they should never lose sight of the fact that they should be affiliated and working for the benefit of the only true revolutionary organization existing to-day. These women's organizations shall become auxiliary bodies, free and unhampered in methods, ways and means of serving the parent organization.

The only form of centralization necessary for safeguarding this woman's movement will be the common ownership of the publications. This would guard against the onslaughts of ignorance and the assumption of leadership.

In view of the ever-present danger of turning this Socialist Woman's Movement into the quagmire of sex channels and radical bourgeois feminism, we most emphatically declare that the female wage earners and wives and daughters of the working class, the same as the male wage earners, have only one enemy, the capitalist class, the overthrow of which will do away with all forms of class and sex oppression, suffering and degradation.

Let us march, therefore, in closed ranks, hand in hand, shoulder to shoulder, with our older comrades in the battle for emancipation and strive with all our might and main to lend our share of co-operation and assistance to the greatest movement of the world—the freeing of the whole human family. Forward, sisters! Workingmen and workingwomen, unite! You have nothing to lose but your chains and a whole world to gain!

We would like to have suggestions and corrections made to this outline of the plan of organization.

Socialist Women of Greater New York.

Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.



## WEEKLY PEOPLE

25 City Hall Place, New York.  
P. O. Box 1576. Tel. 129 New York.  
Published every Saturday by the  
SOCIALIST LABOR PARTY.  
Paul Augustine, National Secretary.  
Adolph Orange, National Treasurer.

Entered as second-class matter at the  
New York Post Office, July 13, 1900.  
Owing to the limitations of this office  
correspondents are requested to keep a copy  
of their articles, and not to expect them to  
be returned. Consequently, no stamps  
should be sent for return.

SOCIALIST VOTE IN THE UNITED STATES.  
In 1888 ..... 2,088  
In 1892 ..... 21,157  
In 1896 ..... 38,567  
In 1900 ..... 54,191  
In 1904 ..... 34,172



Subscription Rates: One year, \$1.00;  
six months, 50c.; three months, 25c.

All communications for the Weekly  
People, whether for editorial or business  
departments, must be addressed to: The  
Weekly People, P. O. Box 1576, New York  
City.

Subscribers should watch the labels on  
their papers and renew promptly in order  
not to miss any copies.

Subscribers will begin to get the paper  
regularly in two weeks from the date when  
their subscriptions are sent in.

SATURDAY, JUNE 20, 1908.

**Civilization! How the term is misapplied!** A state of society based upon ignorance, degrading the faculties of all. The affairs of the world carried on by violence and force, through massacres, legal robberies, and devastations, superstitions, bigotry and selfish mysteries! And yet the conduct of gross ignorance and rank insanity is called civilization! —ROBERT OWEN.

## APPLAUSE AND GROANS.

In picking out the arguments of delegate Guy Miller of Colorado, in favor of restricted immigration, at the national convention of the Socialist party, no affront is meant to the numerous other delegates who also spoke with equal "cogency" on that side, and "carried the day triumphantly." The arguments of delegate Miller are taken just because he led the debate in favor of the resolution, and did so with an onslaught upon the Socialist position taken by delegate Woodbey of California.

Delegate Woodbey, a colored man, put the question upon the only ground on which it can be properly handled—the ground of facts and reason, in short, the practical ground. The delegate grappled with the false cry about immigration causing the reduction in the standard of living. "So far as reducing the standard of living is concerned," he said, "the standard of living will be reduced anyhow"; and he proceeded to drive the point home with terse argument: "You know as well as I do that either the laborer will be brought to the job, or the job will be taken to the laborer. We will either have to produce things on American soil as cheap as they can be produced on foreign soil, or the production will be carried to the Orient." The solidity of the argument required no stage-setting of resounding phrases. From these unshakable premises the delegate drew the unerring conclusion: "I am in favor of throwing the entire world open to the inhabitants of the world."

Delegate Guy Miller followed. Delegate Woodbey had contented himself with the economic argument. Delegate Miller invited attention to the broader field—"biological, sociological, economic." As to the "biological reasons to be considered in this matter," said the delegate, "there has never been a mixture and amalgamation of races that did not end disastrously for those amalgamated." The Chicago "Daily Socialist" records "applause" at this point. The reporter must have been deaf as a post not to have heard the groan and then the loud roar of laughter that went up from the throat of the Genius of America—the land of phenomenally successful "mixture and amalgamation" of races—at this bit of absurd "biological" bombast.

Presumably the delegate was under the head of "sociologic reasons" when, attempting to answer delegate Woodbey's contention that either the laborer will be brought to the job, or the job will be taken to the laborer, he said: "I want to tell him he will have to change some of nature's laws before he can take the ore out of the Rocky Mountains to the Chinaman." Again there was "applause," but again there was a deep groan, this time from the Genius of Sociologic Reason.—The mines are not the only industry of the land; they are not, as Artemus Ward would put it, "everything, and everything else besides." A majority of industries can be carried to the laborer without changing any law of nature. Sociologic Reason teaches that the taking of only a few of the jobs to the laborer would suffice to "do the job." Sociologic Reason teaches that, in sociology, minority conditions frequently determine the fate of majorities. The impoverishment that would follow in some sections of the

workers, in case their jobs were taken to the laborer abroad, would be such that it would affect all others—miners as well as factory hands. Such would be the depressing effect that the rest of the movable industries would not need to be moved, and the immovable ones, like the mines, would have to settle down to the reduced standard. No wonder the Genius of Sociologic Reason groaned.

Finally, taking up the "economic reasons," the delegate declared that "any action on the part of the working class which is in accord with the actions and interests of the capitalist class is in direct conflict with the interests of the workers"; and, rushing to his climax, the delegate warned: "Whenever you take any action that puts your sanction upon the efforts of the manufacturer to bring the hordes [mark, the "hordes"] of either Europe [mark, "Europe"] or Asia to this soil, you take your stand for the lowering of civilization." Once more "applause" is recorded; but again the real sound was a moan; it proceeded from the shades of Karl Marx.

Machinery, ever more perfect machinery—concentration of capital, ever more perfect concentration—are matters that "accord with the interests of the capitalist class." Marxism teaches that this development is essential to the ultimate emancipation of the Working Class. Guy-Millerian philosophy would cause the machine to be broken up and the concentration to be smashed. It is not by "a promenade through the groves of Paradise, but by a march through the Valley of the Shadow of Death of Capitalism that the proletariat is to reach the ground from which it can plant itself upon its class interests and emancipate itself. Marxism teaches that the various divisions of the proletariat must first lie flat, prostrate, before they can reach that common ground in which alone their strength will be found. Machinery, concentration, immigration—these are means to the end. Purling, bourgeois-ruled craft Unionism resists these means. The Socialist knows that resistance is vain and harmful.

Many other delegates followed delegate Miller. They followed the pace set by him. Perhaps they did not need any pace-setting. Each was himself equal to the occasion. The arguments were a succession of echoes of cracks of the whip of the A. F. of L.—At the law crack of that whip the S. P. convention took its final stand in keeping with the A. F. of L. which dislocates Labor through its craft Unions, and then re-dislocates it, first, by drawing the "color line" in several of its organizations, and by casting them all in the mold that is expressed by the utterly un-Socialist sentiment which refers to European immigration as "hordes of Europe."

A political party of Socialism that steers its course by such a compass can march only to the tune of ever decreasing applause and ever increasing groans, until at last swallowed up by the latter.

## THE CHRISTIAN FELLOWSHIP.

With such statements as "Jesus proclaimed Socialism," or "We should be Socialists because Socialism is in accord with the Golden Rule," no Socialist can sympathize. These and many similar statements, heard long ago and quite frequent just now, proceed either from Utopian visions, or they denote a fly-paper inclination to "catch friends" or "catch votes," as the case may be. In either case the statements are harmful.

To say that Jesus proclaimed Socialism is to convey false notions regarding what may be called the architecture of Socialism. The failure of all attempts at Socialist colonies, from the first Christian communistic endeavors down to the latest ones recorded, has sufficiently brought out the fact that there is in man a certain "scattering" quality. This quality causes him, despite the parallel quality of a "social" being, to love to "fly off" at the slightest provocation. Founders of communistic colonies, clear-headed enough to be aware of this human defect, ever sought to counteract it by establishing the artificial hoop of religious bigotry around their communities. Whether Shakers or Rappites, or what-nots, it was religious bigotry that counteracted the "scattering" tendency of the members, and forcibly held them together. Such an artificial bond could not last, and did not. The hoop to forcibly hold men together so as to compel them to co-operate, and thereby strip themselves of the fetters of their individualism, had to be a natural, physical growth. That hoop is furnished by modern machinery, which compels co-operation in the operation of the machine itself, and which, by introducing an extensive subdivision of labor, establishes co-operation as a racial and compulsory institution. Such a hoop did not and could not exist in the days of Jesus.

Again, to seek to justify Socialism by the Golden Rule is to place the cart before the horse in social development. Man's ideals are dependent upon his material possibilities. There is deep philosophy in the homely adage that warns man to "cut his coat according to his cloth." The Golden Rule is an ideal, but the ideal depends upon the possibilities

to carry it out. Not before the mechanical arts, coupled with social development, brought forth the modern methods of co-operative production, was the ideal of the Golden Rule realizable. It is not Socialism that must justify its establishment with the Golden Rule, but the Golden Rule that must justify its application with the material possibilities implied in Socialism.

Accordingly, to set up Jesus as a Socialist, or the Golden Rule as the reason for Socialism, tends to disqualify the militant in his labors against capitalist iniquity. On the other hand, to be clear upon the reason why Jesus could not be a Socialist is a material aid in understanding the reason why Socialism is possible to-day and the continued rejection of the Golden Rule no longer an "unfortunate necessity" but an "unpardonable crime."

The opposite is, on the whole, the doctrine preached by the "Christian Socialist," so called. Is, therefore, the rise in these recent days of the "Christian Fellowship" organization of "Christian Socialists" an unqualified evil? Not at all.

As every rose has its thorn, so has every thistle its flower. The thistle of the Christian Fellowship is no exception to the rule.

As a symptom of the ripening of the Socialist fruit, the Christian Fellowship is to be hailed. As an evidence of the breakdown of one of the most powerful buttresses of the ruling class, the Christian Fellowship is to be cheered. As a breath of fresh air that is disinfesting the hitherto inaccessible minds that upon its class interests and emancipate itself, the Christian Fellowship is to be applauded. Finally, being in the nature of a petard of class rule get up, with which capitalist chicanery is now itself being hoisted, the Christian Fellowship deserves to be encouraged in the performance of its special hoisting work.

## OWEN-HAYES.

"Perish the cotton trade, perish even the political superiority of our country, if it depends on the cotton trade, rather than that they shall be upheld by the sacrifice of everything valuable in life"—so spoke Robert Owen in 1815 after reviewing the iniquities, one may say, the cannibalism practised by the cotton manufacturers of Great Britain upon their male, female, and even upon their child operatives.

Let us now pass from England to the United States; from the year 1815 to the year 1908; from Owen to the large employer of labor Everts A. Hayes, a Congressman from California.

"If it were true that our Pacific coast industries can not be developed without Oriental labor, it were better that they never should be developed than that our white laborers should be degraded, or driven out by contact with Orientals"—so spoke Representative Hayes in Congress on the 27th of last May, after drawing a lurid picture of the low standard of living that the Oriental brings with him.

Contrast the two men—Owen and Hayes.

Owen denied that "the death-warrants of the strength, morals and happiness of thousands of our fellow creatures" was at all necessary in order to produce the vast wealth that poured at the time into the private pockets of the cotton manufacturers. He perceived, still imperfectly in his days, the possibility of fabulous wealth going hand in hand with universal happiness. His declaration, Perish the cotton trade if it is inseparable from mass degradation! was a call to his country to halt and turn into a better path. His declaration was the announcement of a new era—and he lived up to his declaration.

How about Hayes? It seems incredible, but there can be no doubt. His words are printed black on white in the Congressional Record. The first part of his declaration seems to have the ring of Owen's. Allowance may be made for Hayes's superstition concerning Oriental "contamination." Though an ignoramus on biology, he still may be honest in the declaration that he objects not only to racial contamination but to lowering the standard of the white laborer. When he addressed his speech to Congress the expectation was justified from the passage quoted that he is an upholder of well paid labor. Is he? A minute later he said "there is no possible reason why white labor should not be as cheap and as plenty" in California as anywhere else in the United States. In other words, Congressman Hayes clearly indicated that white wages could be reduced as low as Oriental labor without using the Oriental to that end. The Congressman's opinion with regard to lowering white wages was an inducement thrown out to the House to accept his biologic views. Owen said: "Perish the cotton trade rather than that it flourish on the backs of a degraded proletariat." As to Congressman Hayes, it was as if he said: "Perish the industries of the coast if they must flourish with Oriental aid, but they can flourish without Oriental aid because we white cap-

italists know how to lower white wages down to the Oriental level."

Congressman Hayes spoke ninety-three years later than Owen. In point of morals he might as well have been speaking under the conditions for material happiness which prevailed in the Stone Age.

A contrast between Owen and Hayes points to the fact that there is no hope from capitalism. The older it gets the more inveterately reactionary becomes its upholders.

## A HOAX; OR, IDIOCY.

The firm of Funk and Wagnalls announces that it is about to publish a new book by Mr. Roland Hall. The title of the new book is soberly given. In vain may one seek to detect the wrinkle of a smile of suppressed laughter in the lines that give the new book its first boost. The seriousness on the countenance of the printed lines suggest that the publishing firm and booster may, perhaps, not be intent on cracking a joke upon the public. This conclusion in turn suggests that the firm is angry, angry all the way through at the progress made by Socialist thought, and that it has decided, seeing that bombs thrown into Socialism only explode in the faces of, and damage the throwers themselves, not to try the bomb experiment, but to try, instead, a "spoke in the wheel" experiment.

What else but a huge joke, or a sly dig at Socialism can be a book entitled "How to Get a Position and How to Keep It?"

Positions are of vital importance only to those who need them for existence. Members of the capitalist class do frequently desire a position—but not for existence, only for additional power. Their existence is assured by their capital, until swallowed up by some bigger capitalist among them. The getting and keeping of a position is of vital importance only to the proletarian. To him existence is at end without a position; it starts with a position; it is dependent upon a position. A consequence of this state of things is that both the getting and the keeping of a position are matters beyond the tactics of the workingman. He gets a position, not through any virtues residing in him, machinery is steadily eliminating skill; he gets a position when the capitalist is of the opinion that it is profitable to operate his plant; he keeps his position so long as the capitalist remains of that opinion; he loses his position just so soon as the capitalist ceases to be of that opinion.

The proletarian may be defined as a human being with whom the getting and the keeping of a position depends upon the capitalist class.

To promise people, who need a position for existence, that you can tell them how to get and keep one is a hoax; to induce them to pay for the information is a cruel hoax—unless, the claim is made in denial of Socialism and then, well, then, it is idiocy.

## IS IT JEALOUSY?

It is an old saying that "Jealousy killed the cat." If it did, that evil passion has long since turned its attention from such petty game, and is now after something more sizeable. It is nothing less than the international capitalist class that Jealousy now seems bent on killing.

How often has the claim been made by some hiring judge in handing down an anti-labor union decision, that the union prevents the workman from exercising his right to work for what wages he chooses, that it coerces him into taking higher wages? The cases are too numerous to mention. James A. Emery, whose present title is "General Counsel, National Council for Industrial Defense" (a manufacturers' body), is the latest to put forth the absurd statement. "The Council," he says, "is not directed against workmen, but is fighting for them, to protect the right of the many to sell their labor under their own conditions, and not those fixed by an organized minority from their own ranks." The "organized minority from their own ranks" evidently means the unions. Why is the "National Council for Industrial Defense" fighting the unions? Is it jealousy? It looks very much like it.

The aim of the capitalist class is to make profits. "Profits" and "wages" come off the same loaf of bread, so to speak, the wealth produced by the workers. The more of one, the less of the other.

So it becomes a secondary aim of the capitalist class to keep wages low. It has done this beautifully, and ever more beautifully, as the workers know. But the craft labor unions, which can not see beyond the present system of production, have also had their finger in the pie. By refusing to touch at all whole industries of workers; by organizing only the best paid in other industries; by dividing the working class by insurmountable union dues and membership restriction, they have helped only their enemies, the employers, in keeping down wages. So expert have they become at this, that it is no wonder

if the capitalists themselves are jealous of their success; on the same principle that recently the Wall Street curb operators, themselves not recognized as "legitimate," initiated a movement against the new brokers attracted to the curb market by the new railroad bond issues, and tried to have them expelled.

Thus it may not unimaginably be jealousy which is evoking the howls and attacks of the capitalists against the unions. But the capitalists have declared these same unions to be their strongest bulwark against the rising tide of Socialism. Every successful assault of the capitalists against the craft unions leaves that bulwark so much the weaker. Should it ever be completely overthrown, the way would be clear for class-conscious Industrial Unionism to march straight to its goal. If the bosses insist in indulging in their fits of jealousy upon their bulwark, the green-eyed monster will indeed be their doom—as it has been of many a better man.

Secretary Cortelyou first announced his candidacy for the Presidential nomination; that failing, he launched, with no little backing, but with Roosevelt's violent disapproval, his boom for the second place. Whence the political ambition of this political and otherwise obscurity? How is a conduct that flies in the face of the plans of even the man who invented this obscurity to be explained, and upon what ground does he expect success? Cortelyou is the man who placed the whole Treasury of the United States at the disposal of that combination of capitalists who manufactured the existing panic and whom Senator La Follette pilloried as conspirators against the public weal. Cortelyou, moreover, found out that the said combination of capitalists was powerful enough to protect him in Congress against impeachment proceedings. Hence Cortelyou's daring.

Not Albert Ryan, the miner who defended himself against a brutal henchman of capitalism in Arizona, was convicted to one year imprisonment for doing his duty by his class. What was convicted is the capitalist class of fathomless stupidity. Fathomless is the stupidity that imagines it can dam the swelling flood of social indignation at capitalist iniquity with additional iniquity. Preston and Smith, and now Ryan, wrongly imprisoned, are infinitely more eloquent than the most eloquent arraigner by the most eloquent speaker could be of the criminal now standing in the social dock—the Capitalist System.

## BAKER BOSS ASSAULTS EMPLOYEE

## I. W. W. Man Brutally Beaten for Reporting a Little Late to Work.

The baker-boss Sam Fruchtmann, of 8 Goerck street, Manhattan, made a violent assault upon his employee Chayin Levin, of 5 Goerck street, on Saturday evening, June 6th, because Levin reported to work a few minutes later than usual. Levin, who had worked for Fruchtmann for some months, was so beaten by his employer, that when neighbors came to his rescue they found him in a state of unconsciousness. A doctor was called, and it was with much difficulty that he revived Levin. The latter was then taken to the Gouverneur Hospital where he is expected to remain for two months before he recovers. Fruchtmann's victim states that in the assault his employer was aided by a dressmaker from No. 1, Goerck street.

The I. W. W. Bakers' local of which Levin is a member, had Fruchtmann arrested, and he was put under \$500 bail. The Union will push the case against him.

A reporter from the Jewish A. F. of L. "Vorwaerts" called upon the assaulted workman at the hospital and made detailed inquiries. All was well until the reporter asked Levin whether he was a union man. Levin replied in the affirmative, and stated that he was a member of the Industrial Workers of the World. That settled it. Though the reporter inquired about everything not a word appeared in the "Vorwaerts" about the brutal attack. Even the pleadings of a committee from the union were of no avail. It was only the blood of an Industrial Worker—"Der Arbeiter."

## SUICIDE INCREASE.

Chicago, June 9.—The revised report of the Chicago Bureau of Statistics compiled from the records of thirty-seven leading cities shows an alarming increase in the number of suicides, particularly within the last month. The most appalling feature of the report is the statistical commentary on the self-inflicted deaths of the young. Many children of tender years have destroyed their own lives, most of these suicides being due primarily to pre-natal influences. Most of the suicides of adults are attributed to economic conditions.

Dr. Harold Moyer, noted anthropo-

## A WORD OF COMFORT

Among the many grotesquely amusing sights of the season none is more so than the sight of the New York Times turned into a preacher, a preacher of Christianity, at that!

Quoting the Rev. Eliot White of the diocese of Western Massachusetts, who said: "The revolution is coming, is here, and there may be spots of blood. If you are not ready to experience blood, wounds, or death, go home," the Times stops for breath at this point, turns it eyes up to heaven, the corners of its mouth down to earth, and gasps: "Surely this is strange talk, to be followed by even stranger to the effect that any Christian who did not believe in action is 'on the brink of hell looking down.'"

And thereupon the Times shivers a shiver, throws a fit, and audibly exclaims between the lines: "'Tis the end of the world!"

Nay. It is not the end of the world. It is the beginning of a world worth living in. And natural enough, at such a season, is the sight of a leading organ of capitalist iniquity and crime being so flustered as to forget whatever little history it ever knew.

For one thing, "action," together with the other words that send a cold shiver down the spine of the Times and which may be translated into "the sword," was far from being a thing unknown to Christianity in particular, or to the march of civilization in general. A remarkable passage in Lassalle's "Franz von Sickingen" contains this remarkable condensation of history, lay and ecclesiastic:

My worthy Sir, think better of the sword! A sword, for freedom swung on high, that Sir,  
The Word Incarnate is of which you preach:  
It is the God born of Reality.  
Christianity was by the sword extended—  
The sword was the baptismal waters.  
The Charles we still with wonder name the Great,  
Baptized Germania with: the sword smote  
Old heathendom: the sword the Savior's tomb  
Redeemed. And further back, it was the sword  
That Tarquin drove from Rome, the sword that back  
From Hellas Xerxes whipped, and for our  
And Sciences plowed the ground. It was the sword  
That David, Samson, Gideon labored with.  
The long ago, as well as since, the sword  
Achieved the glories told by history.  
And all that's great, as yet to be achieved,  
Owes in the end its triumph to the sword!

No wonder the Times fears for the necks of its dummy director masters, and its clientele of suiciding bankers and other desirables, besides its still more numerous desirables who should, but have not yet, committed suicide. Consciously or unconsciously, it realizes that the passage from Lassalle gives a correct summary of the role that the sword has played in the past; naturally it fears the same role in the future.

But here let a word of comfort be uttered to the Times, and, through it, to all Plunderbund.

Socialism needs no sword for its accomplishment. The Socialist Movement is the first Revolutionary Movement that has not blood on its programme. Socialism moves on the elevated plane of XXth century intelligence and morality. It organizes the Revolution in such way that bloodshed may be avoided. It marches to the hustings with the ballot of peace, and comes equipped with the Industrial organization to enforce the fiat of its ballot.

Plunderbund need not fear for the necks of its membership. The neck that will be cut is the neck of Plunderbundism. Its members will be allowed to live—and work. To be sure, to work is like death itself to the Plunderbunders. To the extent that life is sweet to them and that they prefer work and life to death, Socialism gladly offers the word of comfort to them through their organ, the Times.

logist, regards the showing respecting self-destruction by children as pointing out the necessity for protecting prospective mothers from the depressing influences of unsanitary dwellings, insufficient nutrition and ignorance.

**Increase Is 10 Per Cent.**  
The number of those who die by their own hand has increased at the rate of almost 10 per cent. a year. The table is completed to 1906, and is as follows: 1900, 2,850; 1901, 2,222; 1902, 2,460; 1903, 2,716; 1904, 2,946; 1905, 3,085; 1906, 2,957.

It is believed the suicides for 1907 will aggregate several hundred more than 3,000 and those for the present year will be still greater in number.

The list is prepared from cities having a population of 100,000 or more. Of the 18,472 suicides reported, 4½ per cent. were by persons between the age of 10 and 19 years, 21 per cent. by persons between 20 and 29 years, 23 per cent. between 30 and 39 years, 21½ per cent. between 40 and 49, 15 per cent. between 50 and 59, 9 per cent. between 60 and 69, and 3 per cent. between 70 and 79 years. The total increase from 1900 to 1906 was 30 per cent.



UNCLE SAM AND

BROTHER JONATHAN.

BROTHER JONATHAN—To me it is very clear that the Socialist program will go to smash against the moral, the religious and the law-abiding sense of the American people.

UNCLE SAM—Inasmuch as to which?

B. J.—Inasmuch as the moral, the religious and the law-abiding sense of the American people will revolt against the idea of confiscation.

U. S.—Confiscation? For instance?

B. J.—The Socialists will, for instance, tell you point blank that they mean to appropriate the railroads without indemnifying their owners.

U. S.—Supposing they did?

B. J.—That is confiscation, and confiscation is an immoral, an irreligious and an un-law-abiding act; and no moral, religious and law-abiding people like the Americans would countenance such a thing.

U. S. (after a pause)—What is the name of the Austrian village in which you were born?

B. J. (very haughtily)—I want you to understand that not only was I born here and my parents too, but all my four grand-parents, and all their grand-parents were born in this country; we are of pure Mayflower, law-abiding, religious extraction, and New England stock.

U. S.—Then you all descend from the neighborhood, where Bunker Hill Monument now stands?

B. J.—Exactly.

U. S.—How much indemnity did our ancestors pay King George when they took the colonies away from him?

B. J.—Indemnity!!!

U. S.—Yes, my sweet preacher of sweet "religiousness" and "law-abidingness,"—"indemnity."

B. J.—You must be crazy.

U. S.—Were not our ancestors "religious" and "law-abiding"?

B. J.—Certainly.

U. S.—Did not King George own these colonies?

B. J.—Yes.

U. S.—And were they not yanked away from him?

B. J.—Certainly! And wasn't that right?

U. S.—You see, I am a Socialist; you are a perambulating lump of anti-Socialism, which is to say of "religiousness" and "law-abidingness." Tell me how much indemnity our ancestors paid King George for having yanked his property from him? According to you, for a people to take a thing without giving the owner indemnity is "irreligious" and "un-law-abiding." King George owned the colonies; they were taken from him; and our ancestors who did the taking were, as you declare, "religious" and "law-abiding." It follows that they must have indemnified him.

B. J. remains stupefied.

U. S.—You don't seem to hear (yelling in his ear.) The indemnity! The indemnity! How much indemnity did King George get?

B. J. (exasperated)—None! Hang you; none!

U. S.—And yet our ancestors were religious and law-abiding!

B. J.—Stop bantering me. Tell me how it is. I don't quite understand it. Was it irreligious and un-law-abiding on the part of our ancestors not to indemnify King George?

U. S.—No; it was right. If they had, it would have been stupid and criminal. You don't indemnify the highway robber for the stolen goods you take back from him, do you?

B. J.—Nixy.

U. S.—Neither does a nation. The question is simply this: Does the American people need the railroads to live? If they do, the railroads can be and must be appropriated, just the same as the colonies were, without indemnity. Moreover, such appropriation is eminently just. The present owners of the railroads and all other machinery and land needed by the people, never produced them. To take this property is but to restore it to its owners. The deep-dyed irreligiousness and un-law-abidingness lies on the side of the thieves who stole the peoples' heritage and are now seeking to keep it, and on the side of those who seek to uphold the plunderers.



# CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

## WHAT'S THE MATTER WITH OTHER STATES?

To the Daily and Weekly People:—The panic has struck the western country as hard as any other part in the United States.

The business men had great hope of doing something when the fleet arrived and therefore tried to boost up the patriotic feeling of the working men. They tried to have patriotism run wild on the Coast. One million people were expected from the interior and surrounding country to come and view the fleet, but the expectation fell short, as but about 150,000 came. Most of these were small fry in the business world who come annually to San Francisco to do their buying. The patriotism was not there when the fleet arrived. It was received coldly despite the fact that all factories and stores closed on the day of arrival.

Many people thought that there would be plenty of work and everything move along smoothly when the fleet arrived. For one week things looked bright—that was the week of celebration.

But the reaction has set in, and nothing is being done either in work or in business.

The Southern Pacific shops at West Oakland closed down indefinitely last night, throwing 400 men out of work. This makes 900 men at this one point thrown out of work since the panic began. In the large works at Sacramento there is 45 per cent. of the entire force of 6000 working.

In spite of the fact that in California there is a transient working class along with the hard times, I find in looking over the business department notes of The People that in sub getting California is always to the fore front. What is the matter with the other states? Is it not criminal to read 76 subs for the Weekly from an organization such as the S. L. P.?

Comrades, with the developments that have and are taking place in the labor movement, don't you think it is time to buckle on your armor and get to work for the good old fighting machine, the S. L. P.? Our principles and tactics are proving to be correct. Look at the pure and simple trade unionist floundering around like a lost sheep. Then look at the opportunists of the pure and simple Socialist party. Take up their platform and ask yourselves if Hearst and his Independence League will not put forth equally as good a document. The S. P. has resolved itself into a third rate Populist party. It remains for the stalwarts of the S. L. P. to get into harness and push things along. There is no better time than now.

So, Comrades, fall to and get to work for the good old ship, the S. L. P. and the I. W. W.

A. Gillhaus,  
San Francisco, June 6.

## AN EXPERIENCE THAT TELLS A TALE.

To the Daily and Weekly People:—Mrs. Johnson's essay on "Woman and the Socialist Movement," running through the columns of the Sunday People presents an excellent opportunity for extending the line of our propaganda among women. Our women comrades and sympathizers ought to seize upon this occasion to spread the instruction contained in the paper.

I wish to record an experience of mine in this connection which will amply illustrate the point.

Armed with a bundle of last Sunday's People I started out early yesterday on some personal errand to East New York. While waiting for the City Line train I noticed a young lady or rather a girl of about 17 years of age, holding some newspapers and a book in her hands. Her apparel and general appearance were clearly indicative of the fact that besides candles, ice cream and dresses there was yet something else of interest in life. I could see she was more or less of an intellectual girl. I approached her and engaged in conversation, and, as she was bound in the same direction, I managed to get a seat near her. I unfolded the Sunday People and asked her if she would find it interesting to read Mrs. Johnson's essay. She answered: "No! I don't believe in Socialism. I don't believe in dividing up!"

I called and asked her whether she could be tolerant enough to allow me to give her the true definition of Socialism. She nodded assent. And I immediately delivered my goods, the Socialist Woman's commodity, and gave her the first lesson in the fundamentals of Socialism. She listened a little bewildered, as if taken by surprise and asking herself, "What is all this for?" I understood her frame of mind, expressed in the puzzled look, and explained why I approached her. She became very attentive and earnest. The puzzled look disappeared, and by the time we reached Rockaway avenue she was all aglow with animation. She confessed she was now of an entirely different opinion as to what Socialism meant and asked me eagerly whether I would come, if invited, to a club of young people, to give them just such a talk on Socialism as I did to her. I inquired as to the name and purpose of the club. She designated it as "literary" and said it was called "The Brooklyn Young People's Pioneer Club," and they meet at Sheffield avenue, at the home of Mrs. X. "And this lady never tried to explain to you what Socialism meant?" I asked. "Never!" was the emphatic answer. I was astonished. The age of the members of that club ranges, according to the information given me, from 16 years to 20. I gave the girl a copy of the Sunday People and she promised me they would take up the reading and discussing of Mrs. Johnson's article. She also promised to keep in touch with me. We parted with a vigorous handshake as if of a newly contracted comradeship. I would call attention to the large field that may be worked in this manner, and each Socialist woman ought to lose no opportunity to do what she can in this respect.

Socialist Woman.  
New York, June 11.

## A FLYER TO EVANSVILLE.

To the Daily and Weekly People:—After having made some effort to get the comrades of old Section Evansville to re-organize, I was pleased to receive an invitation to go there and help to bring about a re-organization.

Though my experience as a speaker is decidedly limited, I nevertheless accepted, believing that the opportunity should not be lost, and, then, we had no other available speaker.

Whether the members were satisfied with my feeble efforts I do not know. I know, however, that I am satisfied with the result, namely, a section with fourteen charter members and a sure addition of at least five or six more.

I arrived early in the morning and was met by several comrades. We spent the forenoon driving about the city, and I then had the pleasure of first meeting the old guards of the former section, some of who were then members-at-large.

We owe it to these old guards that the spark of S. L. P.-ism was not permitted to perish in Evansville, and we owe it to them also that it was once more fanned into a flame never to be dimmed again. A younger element is also present now and I am assured that there will be something doing in Evansville this campaign.

During the morning drive I paid my first visit to the "bowels of the earth," descending, as we did, into a coal mine. Never until then did I realize to the fullest extent the dangers and horrors of the life of a miner.

The meeting in the afternoon was held in Barnett's Hall. The audience was small but in a receptive mood. After outlining the position and the purpose of the Socialist Labor Party questions were called for, and quite a number were asked and answered.

We then proceeded with the organization of the Section with the above mentioned result.

Several Socialist party members were present at the meeting, and they invited me to attend their meeting in the evening.

Together with several comrades, I attended. When they reached the point of good and welfare of the movement, I was asked by the chair if I cared to say anything.

I accepted the invitation and first introduced myself as a member of the Socialist Labor Party. I then told them that I knew of no more important question upon which to address them than that of unity.

I pointed out briefly some of the most glaring errors of the Socialist party, and also the possible basis for unity as outlined in De Leon's unity speech.

I called their attention to the arbitrary manner in which their National Committee, as well as their National Convention, had sought to dispose of the matter. I told them that the question was not settled by any means but just fairly begun, and that it would be

with us until unity was accomplished, for a united working class cannot be imagined without first having brought about a united Socialist movement.

I also pointed out the fallacy of immediate demands in the platform of a revolutionary party.

I was answered by Matt. Hollenberg, the dominant spirit in the Evansville Socialist party.

He admitted that I pointed out clearly the positions taken by the Socialist party on the main questions involved, but he maintained that they were correct and not wrong, as we hold.

In reference to the question of immediate demands, he stated that the Socialist party is a constructive party. He said: "We must become practical politicians, though not in the sense that the term is usually used." Just what he meant I did not learn.

He believed that the party's position on the trades union question was correct, as well as that on the party press.

In reference to State autonomy his words were: "Our State autonomy, our dear, sweet State autonomy, how we do love it; we will never give it up."

He finished by saying that they would never give way an inch from their present position on these three questions.

If that is true, what does it mean? It means that the S. P. is deadlier than the S. L. P. was ever reported to be. If the S. P. is fixed, if it is immovable, if it is unable to change as circumstances demand, then it is a dead body and not a live institution. In fact, nothing is that does not undergo change.

Fortunately, what Hollenberg said is not true, and he admitted it unconsciously when he said that after the campaign was over the question of unity would, no doubt, be taken up. In Evansville I can see an element that leans toward unity, and when the time is ripe they will line up where they belong.

I left Evansville that night, tired out, but satisfied that it was a day well spent.

Frank P. Janke.  
Indianapolis, Ind., June 8.

## AS TO MOTHER'S DAY.

To the Daily and Weekly People:—The words "Not under Capitalism" should be placed beside the proverb "Honesty is the best policy." For, truly, under capitalism one cannot be honest and rise from the lowest to the highest position in life. It is claimed that every poor honest American boy with brains and ambition has the chance of being the President of the United States. This is an utterly false claim.

Yesterday, while passing one of the crowded streets down town, a little nine or ten-year-old boy attracted my attention. He was calling out on the top of his voice "Papers and envelopes!", but nobody seemed to mind him in the great bustle. He was a neat little boy and though his trousers and blouse were by no means new yet they were very clean.

He seemed to be a careful young lad. I stopped and took some writing paper and envelopes of him. I gave him a dime and waited for change. He gave me five cents and I started to walk away, but he called after me, "Wait, ma'am." I turned back. "I only gave you five cents," he said. "Seven cents is coming to you," and he handed me the rest of the money. As I hurried away I thought surely this honest little American would never reach as high a situation as that of being President of the United States.

I imagined I heard his dear mother's voice, and I knew the words she would be sure to say while helping him to get ready in the morning and go out, "Be clean, my child, try to look as good as you can. Be honest because honesty is a virtue, and to be poor is no shame nor is it a fault of ours." And the little boy had been very obedient.

Long live the mothers who try to bring out and develop the noblest virtues in human nature! Down with capitalism, a system under which all grand feelings and aspirations must be crushed out for one's material interests. Under this system a day has been set aside in honor of the mothers of the land. But how can honor (which is intended to dazzle and blind the workers) meted out by a hand which strangles the mothers and tramples on the future and morality of the children, be appreciated? If comrades, friends and sympathizers help to carry out the plan of the Socialist Women of Greater New York, Mother's Day will, beginning next year, be celebrated all over the country by Socialists as a protest against the present system, against wage slavery.

It is the duty of motherhood to protect against the destruction of childhood. It is hoped that Socialist men and women all over the country will turn out in thousands next year to celebrate Mother's Day, and protest against child labor and wage slavery. Through the columns of The People I hope to hear something from the women all over who are interested to help to bring this idea into action and make it a success.

Mary Solomon.  
New York, June 11.

## DIDN'T LIKE IT

Catholic Priest Objects to Daily People Clippings That Expose Social Conditions Under Capitalism—Poor Man Feels Highly Insulted!

To the Daily and Weekly People:—In accordance with my usual custom of using clippings from The People as a propaganda method of agitation, I recently enclosed a few articles to the reverend gentleman herein mentioned. The correspondence that ensued is interesting as a revelation as to where the clergy stand on what pertains to the efforts of the working class to better their own condition through the organized Socialist movement. What must be the mental condition of a man that cannot bear the "Onrush of the Crisis" column of The People, wherein are noted the appalling results of Capitalism!

T. J. Boyle.  
Revere, Mass., June 1.

[Enclosure.]

(Copy.)

Church of the Immaculate Conception.

Revere, Mass., May 29, 1908.  
Mr. F. J. Boyle:—

Sir: Your last communication at hand. For this I do not thank you as it is unsolicited and unwelcome. The first enclosure you sent me was without your name or any note attached. Such procedure is most ungentlemanly. This present one, though signed with your name, is without introduction or any salute to me. Now, I am a priest, and I claim, a gentleman, by which two titles I demand and expect proper address from everybody in general, but from a Catholic and parishioner in particular. I am perfectly cognizant of the teachings of Jesus Christ and His divinely founded Church de re Socialism. I don't think I can do better than either Christ or His Church, therefore I humbly and obediently acquiesce to their teachings.

Kindly desist from further writings which I hold as insolent and disrespectful.

Yours in Christ,  
John C. Fearn.

[Reply]

262 Beach St., Revere, Mass.  
June 1, 1908.

Rev. Fr. John C. Fearn,  
Rectory—Immaculate Conception Church,  
Beach St., Revere, Mass.

Reverend Father:—

I am in receipt of your communication of the 29th ult., relative to my taking the liberty of sending you certain clippings without conforming to the etiquette of polite correspondence. Permit me to assure you that no affront to your dignity as a priest and gentleman was intended. As a breach of etiquette my action may have been questionable, but to so unkindly charge me with insolence is to misjudge my motives. The sending of those clippings was but a method of propaganda, prompted by my desire as a Socialist to acquaint others with a knowledge of the deplorable conditions arising from our present economic system, which, having outlived its cycle of social evolution, should no longer—another the progress of a conservative and better system as embraced by Socialism.

On several occasions I have sent clippings in like manner to various persons of my acquaintance, both clerical and lay, who have appreciated the spirit in which they were sent, and who did not seem as though their sacerdotal dignity had been upset and in jeopardy over the receipt of a newspaper clipping. There was nothing improper in the articles sent you, in fact, their contents should have aroused your commiseration on that society that, instead of saving men, should permit them to perish like Tantalus, surrounded by ample sustenance in the wealth they have produced, yet must suffer the pangs of starvation's death because a horde of idle stockholders decree a curtailment of production, and a cornering of the necessities of life.

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay."

Where monstrous social wrongs exist, I hold that it is small potatoes to quibble over social etiquette.

Your acquiescing in the so-called attitude of the Church on Socialism is, of course, prompted by your material interests; the basis of any man's conduct in society. My material interests as a wage-earning member of the working class demand my being a Socialist for the welfare of my class

interests, which are bettered individually by acting collectively with my fellow man. Your material interests as a priest demand your obedience to the authority of your Church, a bread and butter interest to you, although I trust you are cognizant of the all-important fact that it is society that makes it possible for you to be fed, clothed, educated and able to carry on your ministerial functions, without which social action of society you would be as one "crying out in the wilderness."

Permit me to state, however, that I am not aware of the Church having declared itself ex-cathedra upon the subject of Socialism, the same not being a question of morals or faith. Leo XIII expressed his private opinion as a matter of politics, but that was all. With the Catholic hierarchy holding diverse views as Republicans, Democrats, Socialists, Monarchists, Liberals, Conservatives, etc., methinks his Holiness, past and present, is already too much occupied with Modernism controversies, without meddling with one's political beliefs, especially since political opinions are the reflex of social and economic conditions, not forgetting environments.

Idea spring from conditions. Let the Catholic hierarchy put themselves in the position of the 5,000,000 and more unemployed in the United States today, and what sort of political ideas do you suppose would influence their thoughts? Let them be of the 150,000 New England mill operatives, whose wages last week were cut 17 per cent. in order to sustain the 8 per cent. dividend accruing to a small clique of idle stockholders, who never saw the interior of a factory! America's absentee manufacturers seem on a par with Ireland's absentee landlords. Let the Catholic hierarchy be of the thousands of railroad men, whom the railroad magnates have laid off for an indefinite period of curtailment. Don't you think their ideas would differ somewhat from his Eminence Cardinal Logue, who en tour under the chaperonage of American capitalists sees nothing but their wealth, their luxury, their power, and hears but their opinions that are always based upon their material interests; and yet without a moment's insight into the slums or the cities, or a glance at the unemployed statistics, nor a view of capitalist corruption and incompetency, he inveighs against Socialism, as an idea of government put forward by the masses who alone are the victims of the present system, which his Eminence thinks is "well enough to let alone."

The sad experience of the Church as a meddler and a would-be dictator in the world's policies should be a beacon light of sufficient clearness to warn of such shoals. Germany, France, Spain, Italy, and the loss of the Papal States shows the Church as occupying a position analogous to the lizard, whose hindpart tears down what its forepart builds up. Likewise, the politics of the Church tear down what its theology builds up, a condition that O'Connell must have had in mind when he declared, "All the religion you want from Rome, but not its politics!"

When it is to the material interests of the Church to accept Socialism it will do so in repetition of its historical career. A Church that can crown the usurper Napoleon, acclaim the "Restoration," and in turn acknowledge a French Republic; that can acquiesce to the American usurpation of Spanish sovereignty in Cuba; that can sing a Mass of Te Deum over the success of British arms in destroying the independence of the Boer Republics; that Church need not experience any qualms at pledging its fealty to the future Socialist Republic.

Serious indeed, is your mistake of ignoring the social upheaval, now shaping itself into a cataclysm of an industrial revolt of the masses that shall woe-betide all force of resistance.

Delude yourself, if you so desire, with the panoply of a "gentleman," and in fancied security, sneer at a wage-slave's breach of etiquette. But when comes the crisis that calls for men of action, rough-hewn as they may be, then your superficiality will require a more sterling prop than a supercilious aspect to resist the just vengeance of an outraged working class.

Respectfully,  
Frederick J. Boyle.

## 50-CENT BOOKS.

Origin of the Family, Engels.  
Positive School Criminology, Ferri.  
Ethics and the Materialist Conception of History, Kautsky.  
Social and Philosophical Studies, La-fargue.  
Socialism, Positive and Negative, La Monte.  
Revolution and Counter Revolution, Marx.  
Collectivism and Industrial Evolution, Vandervelde.

## LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

J. B., NEW YORK—Now to your sixth question—

The "school" represented by the German Socialist Bernstein, is not a separate school of Socialism. Bernstein's main contention is not one of theory but of practical application for Germany. He claims that the German Social Democracy neither is nor can be a true Socialist body until the feudal rule of Germany has been abolished. Accordingly, Bernstein demands of the Social Democracy of his country that it quit its Socialist revolutionary phrases and adapt its language to its acts and possibilities—become in propaganda what it is in fact, a radical bourgeois party.

Next question next week.

E. S., NEW YORK—[With her usual brilliancy, Mrs. Johnson confuted Inventor Williams to perfection. There is nothing more left to say after the light is turned upon the argument of a man who claims the labor movement under the I. W. W. must go on from victory to victory, and in the same breath boasts of the I. W. W. lumbermen's strike in the West, although the strike was lost. Such a man's reasoning powers are below par. The documentary quotations from Los Angeles sweep the bits from the floor and cast them into the ash barrel. No more articles accepted upon the subject.]

J. K., NEW YORK—There is no "legal" distinction between a "corporation" and a "trust." A trust is a corporation. The difference implied is that the "trust" is a large corporation, so large that it can defy competition.

E. W. W., SPOKANE, WASH.—The idea of a physical secret force movement so constructed that each man in the organization knows only one other besides himself, and that only some "head centre," by a card or "list" system, knows all, is a scheme intended to meet the obvious objection that a physical force organization of Labor must be numerous, and the more numerous it is all the surer it will be to attract the "agent provocateur" to be busted up. That scheme of each member knowing only one other is one of the first lips of the Labor Movement in the infancy of its inexperience. The Labor Movement does not utter that lip any more. The intelligent Labor Movement to-day operates over and above board.

C. H. F., MINNEAPOLIS, MINN.—It was Sherman who first advocated the abolition of the ballot, and not Sandgren. The discussion on the subject in the columns of The People, and started by Sandgren against the ballot, did not begin until November, 1906. In September of that year, at the second I. W. W. convention, two months before Sandgren's first letter, Sherman pronounced the ballot "only a paper wad." Read the pamphlet, "As to Politics."

J. W. McA., ALTOONA, PA.—Now to your second question—"Rent," together with all the hocus-pocus about it, is, like "Interest," the

consequence of private property. The abolition of private property in capital, of itself, abolishes "Interest." The abolition of private property in productive land of itself abolishes "Rent." Productive land (real estate) will be administered, like capital, collectively.

Next question next week.

A. A. D. P., CANTON, O.—The oft-quoted passage from Marx, "Only the economic organization can set forth the true party of Labor," does not occur in any pamphlet on the subject. It is a passage from a conversation Marx had with a Union officer. The conversation appears in collections of writings on Socialism and Marx. All that is of real importance in the conversation has appeared in The People. The International Socialist Movement never presumed to pass judgment or condemnation upon Marx's utterances. Development has proved them true at all points.

B. D. C., INDIANAPOLIS, IND.—Miss Frances Wright, a New Harmony Socialist colonist in your own state, was the first to advocate woman's rights in this country.

E. J. W., HOLLAND, MICH.—Josiah Warren, the founder of "Philosophical Anarchy," was an inventor of high intellectual powers. It is his very bent for inventions that gave him the twist of imagining that social institutions could be handled like inventions. Then also his activity in the field of sociology was too early in the day to be of any practical value.

"UNITY," BROOKLYN, N. Y.—The Socialist party man who dares, in this year of grace, blame the Socialist Labor Party for the existence of two parties of Socialism in the field must have brass enough to equip a whole brigade of peddlers of wooden nutmegs. The S. L. P. made dignified overtures for Unity to the S. P. The overtures were repulsed by the S. P. in a manner both discourteous to the S. L. P. and treasonable to the working class. Your party sowed the storm, you will now have to reap the whirlwind.

W. E. P., ST. LOUIS, MO.—All the campaigning strength of the capitalist parties' agitators lies in their capacity to "keep forty incandescent words in the air at once and light the heavens with exploding metaphors." But even that would amount to little if, back of the words and metaphors, there were not the physical force at the command of the capitalist class. Hence a party of Socialism utterly wastes its time if its oratory consists of pyrotechnics only.

R. W., SACRAMENTO, CAL.; J. C. N., PAWTUCKET, R. I.; G. S. H., KELSEYVILLE, CAL.; R. McL., MONTREAL, CAN.; N. M. H., JERSEY CITY, N. J.; E. B. F., FARBALT, MINN.; L. H. N., MT. VERNON, WASH.; H. J. F., CHICAGO, ILL.; E. C., PROVIDENCE, R. I.; L. L., NEW ORLEANS, LA.—Matter received.

## SECTION CALENDAR.

Under this head we shall publish standing advertisements of Section headquarters, or other permanent announcements. The charge will be five dollars a year for five lines.

Section San Francisco, Cal., S. L. P. Headquarters, Hungarian Socialist Federation, Lettonian Socialist Labor Federation, 883 McAllister street.

Los Angeles, Cal., Headquarters and public reading rooms at 409 East Seventh street. Public educational meetings Wednesday evenings. People readers are invited to our rooms and meetings.

Section Cleveland, Ohio, S. L. P., meets every alternate Sunday at 356 Ontario street (Ger. Am. Bank Bldg.) top floor, at 3 P. M.

Headquarters Section Cincinnati, O., S. L. P., at 1414 Race street. General Committee meets every second and fourth Thursday. German, Jewish and Hungarian educational meetings every Wednesday and Sunday. Open every night.

Section Altoona, Pa., S. L. P., meets every first Saturday in the month at 8 P. M. Headquarters 815 Hamilton street.

Section Providence, R. I., 81 Dyer street. Regular meetings second and fourth Tuesdays of each month.

New Jersey State Executive Committee, S. L. P.—John Hossack, Secretary, 22 Fulton Ave., Jersey City; Fred Gerold, Financial Secretary, 102 Waverly St., Jersey City, N. J.

Chicago, Illinois.—The 14th Ward Branch, Socialist Labor Party, meets every 1st and 3rd Sunday, 2 p. m. sharp, at Friedman's Hall, S. E. corner Grand and Western avenues. Workingmen and women are cordially invited.

Section Seattle, S. L. P., headquarters, free reading room and lecture hall, No. 2000 Second avenue. P. O. address, Box 1040.

Section Salt Lake, Utah, meets every Wednesday, 8 p. m., Rooms 4 and 5, Galena Block, 69 East 2nd St. Free Reading Room. Weekly People readers invited.

All communications intended for the Minnesota S. E. C. should be addressed to Otto Olson, 310 7th ave., So. Minneapolis, Minn.

Section St. Paul, Minn., S. L. P., holds a business meeting every second and fourth Sunday in the month at 10 a. m. at Federation Hall, cor. 3rd and Wabash streets.

## SHOW YOUR COLORS

By Wearing One of the New Hand-some Gold Plated Red Enamelled Arm and Hammer Buttons. They Are Beautiful. In Bronze Also.

50 Cents Each.

NEW YORK LABOR NEWS CO  
28 City Hall Place, N. Y.



